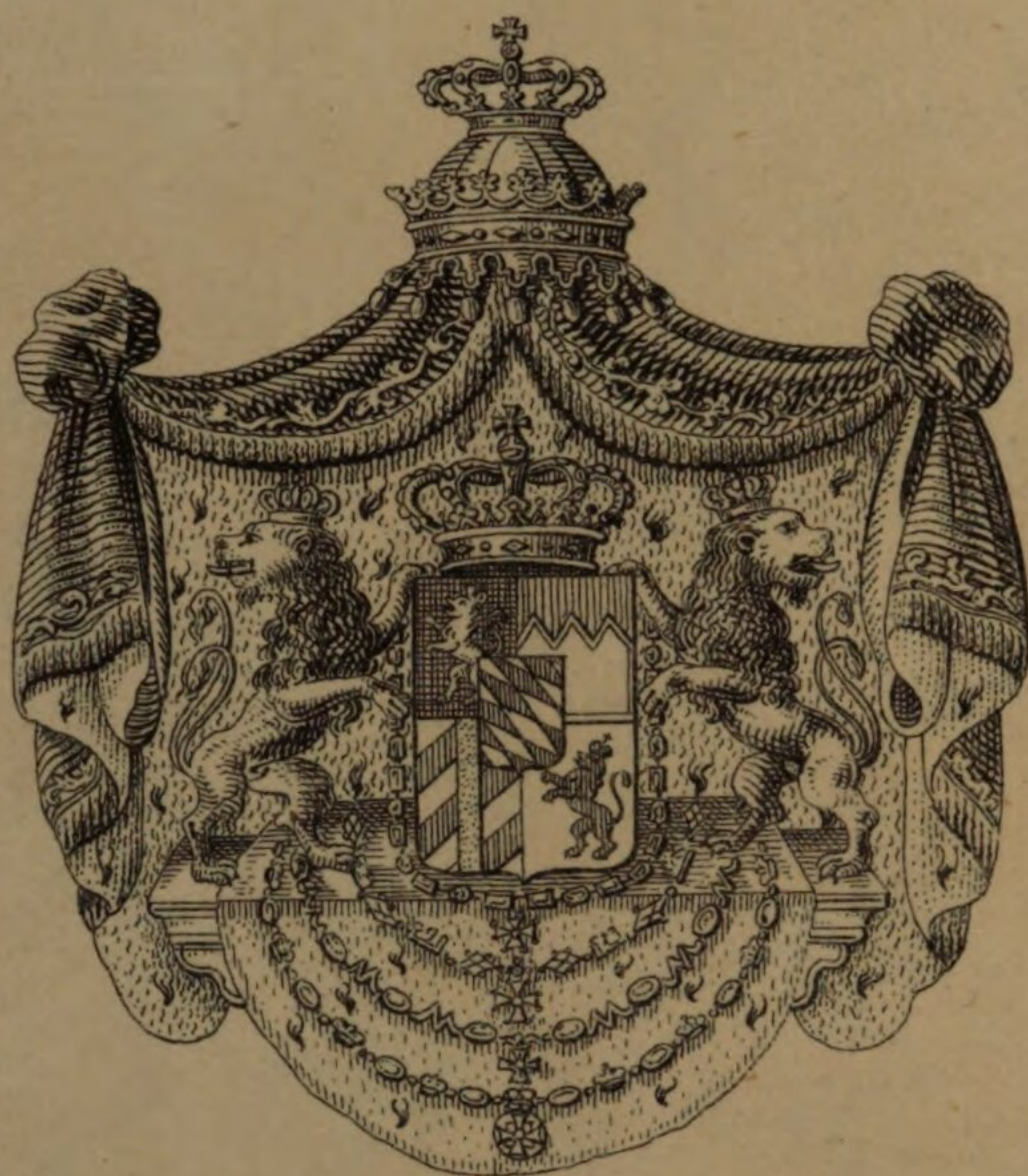


DL. As. Simic

273.



BIBLIOTHECA
REGIA
MONACENSIS.

DIALOGUES
AND
DETACHED SENTENCES
IN THE
CHINESE LANGUAGE;

WITH A FREE AND VERBAL
TRANSLATION IN ENGLISH.



COLLECTED FROM VARIOUS SOURCES.

DESIGNED AS AN INITIATORY WORK FOR THE USE OF
STUDENTS OF CHINESE.

MACAO:

PRINTED AT THE HONORABLE EAST INDIA COMPANY'S PRESS,

BY P. P. THOMS.

—
1816.

DIALOGUES

AND

DETAILED SEVENTH

IN THE

CHINESE LANGUAGE

WITH A LEXICON AND APPENDIX

TRANSLATION IN ENGLISH

COLLECTED FROM VARIOUS SOURCES

DESIGNED AS AN INITIATORY WORK FOR THE USE OF
STUDENTS OF CHINESE

M A C A O :

PRINTED AT THE HONORABLE EAST INDIA COMPANY'S PRESS,

BY P. A. THOMAS

1816

TO

THE HONORABLE THE COURT OF DIRECTORS

OF

THE UNITED EAST INDIA COMPANY,

THE FOLLOWING WORK

IS MOST RESPECTFULLY DEDICATED

BY THEIR MOST OBEDIENT, AND

VERY MUCH OBLIGED HUMBLE SERVANT,

THE COMPILER.

TO
THE HONORABLE THE COURT OF DIRECTORS

OF

THE UNITED EAST INDIA COMPANY,

THE FOLLOWING WORK

IS MOST RESPECTFULLY DEDICATED

BY THIS MOST OBLIGED SERVANT

VERY MUCH OBLIGED SERVANT

THE COMPANY

P R E F A C E.

THE Translation of the following Papers was made by the REV. ROBERT MORRISON, at the commencement of his Chinese Studies. The Text (somewhat altered) of the Pieces marked with a Dagger, were supplied by a Gentleman of the Honorable East India Company's Establishment, at China;* and the whole Printed under the inspection of James Bannerman, Esq. of the same Establishment. The Honorable the Court of Directors, who have already Printed at their sole expense, a Chinese Grammar, composed in 1812, by the Compiler of these Dialogues, and have undertaken in the same liberal manner a Chinese Dictionary, also Print at their own expense, the following little Work.

* See Contents.

The verbal rendering must not be considered as giving the invariable sense of each Word, but as containing an approximation to it's import in the connexion in which it stands in the sentence explained. A perfect verbal rendering is impracticable. Acquaintance with the Language will enable the mind to feel much more of the sense of Characters, than can be conveyed by the words of another Language, in a close verbal translation. The Dialogues being collected from different sources, exhibit a considerable variety of style.

Macao, July 1, 1816.

C O N T E N T S.



	PAGE
Dialogue 1. With a Shopman and Visitor ..	1
———— 2. With a Tea Merchant †	8
———— 3. Mandarin and Visitor]	17
———— 4. A Tradesman and Scholar	56
———— 5. With an Assistant in Learning the Language	64
———— 6. With a Servant †	68
———— 7. Example of the Degrees of Comparison †	70
———— 8. Respecting a Ship †	72
———— 9. Respecting Cotton †	76
———— 10. With a Comprador †	79
———— 11. With a Linguist †	82
———— 12. Respecting the Seizure of a Thief † ..	87
———— 13. Respecting Cotton	95
———— 14. On Purchasing Silk	98
———— 15. With a Teacher of Chinese	104
———— 16. Respecting the Religions of China ..	109
———— 17. Ambassadour introduced	118
———— 18. On the Mode of Visiting in China † ..	125
———— 19. Mode of Visiting in China, (continued) † ..	138
———— 20. Mode of Visiting in China, (continued.) †	145
———— 21. Mode of Visiting in China, (continued) †	148
———— 22. A Fire at Canton †	176
———— 23. Burning of a Ship †	178

Dialogue	24.	A Spring Ramble	....	....	....	....	185
—	25.	A Person Ill	..	....	....	....	194
—	26.	Master and Beggars	..	....	....	....	200
—	27.	Tale of a covetous Mandarin illustrated			....	....	212
—	28.	Mandarin receiving Bribe	....	....	....	....	214
—	29.	Mandarin and Goldsmith	..	....	....	....	216
—	30.	Doctor taking leave of his Neighbours			....	....	219
—	31.	Poor Woman inviting a Person to Dinner			....	....	221
Sentences			....	....	....	....	225
Weights and Measures			....	....	....	....	242
Parts of the Cubit			....	....	....	....	243
Measure of Contents			....	....	....	....	ibid
Land Measure			....	....	....	....	ibid
The form of an Account			....	....	....	....	ibid
Of Time			....	....	....	....	244
Table of the Cycle of Sixty Years					....	....	245
Form of the Chinese Multiplication Table			....	....	....	....	246
Form of Cards			....	....	....	....	247
—		an Address on Letters	..	....	....	....	248
—		a Letter	....	....	....	....	249
—		a Petition to Government			....	....	251
—		a Proclamation	..	....	....	....	255
—		a Hand Bill	....	..	....	....	259
—		Congratulations at the New Year.			....	....	261

DIALOGUES.

DIALOGUE I. WITH A SHOPMAN AND VISITOR.

S. Pray sit down.

Ts'hing 請 Pray
tso. 坐。 sit

V. (It is the custom of the Chinese
to echo the same and say,)

Ts'hing 請 Pray
tso. 坐。 sit.

S. (To the Servant) Bring Tea.

Taou 倒 Invert, i. e. pour out
ch'ha 茶 tea
lae. 來。 come.

S. (To the Guest) Will you take Tea?

Ts'hing 請 Pray (take)
ch'ha. 茶。 tea?

V. (The Guest echos the compliment,
and assents by saying,)

Ts'hing 請 Pray (take)
ch'ha. 茶。 tea.

S. I have not seen you for a long time.
I hope you have been very well?

Kew 久 Long time
wei 違。 opposed, i.e. separated
ne 你 you
yih 一 one
hëang 向 while past
t'ih 得 obtain
e 意 wish
t'ih 得 } in a high degree? *
hăn. 很。

* In Chinese, though it be a general rule, that each Character and Syllable, has a determinate sense affixed to it; yet, cases are numerous, in which two or more

V. You are very polite; I hope your concerns have been prosperous. For sometime, I have not called on you.

Haou	好	Well
shwö,	說。	said,
tö	托	(I have) engaged *
pe	庇	(your) protection,
ne	你	your
paou	寶	valuable
hang	行	hong
säng	生	} trade +
e	意	
haou	好	good
tih	得	} very ?
hän	狠。	

wo	我	I
yih	一	one
hëang	向	while past
shaou	少	seldom
lae	來	come
wän	問	to inquire and
how.	候。	wait (on you).

S. How could I expect it. My business has been rather limited; the present are our leisure months; besides, the European ships have not yet arrived, and therefore, we have not much to do.

K'he	豈	How ‡
kan.	敢。	dare (I).

Characters are joined in the apprehension of the reader, and form in fact, a compound word, similar to the Polysyllabic Languages of the West. Generally the sense of the compound arises naturally from the several component Characters; at other times, the sense of each is much obscured, or entirely lost. 得 Tih, "To obtain," 狠 Hän, or 很 Hän, "The noise of dogs fighting, or people wrangling," taken together, make the Superlative degree, and affords an instance of an obscure compound.

* "I have engaged your protection," i. e. by your kind assistance; or by the prosperous fortunes which ever accompany you, and all those whom you countenance, I have been well.

+ 生意 Säng e, "Living intention; i. e. whatever is done to obtain a livelihood in the inferior departments of the community, as trade, mechanical employments, &c

‡ 豈敢 K'he kan, "How dare! or how presume!" i. e. I presume not to think

sǎng	生意	} Trade
e		
chay	這些	this
seay	些	little
she	時	time
too	都	all
yew	有	have
hēen	限。	limit,
wei	爲	because
tsae	在	the present
she	是	are
hēen	閒	leisure
yuě,	月。	months,
hwang	況	} besides
ts'ueay	且	
yang	洋	ocean
chuen	船	ships
yih	亦	also

we	未	not
tsang	曾	yet
taou	到	} arrived;
tih	得。	
so	所以	} therefore
e		
müh	沒	not
yew	有	have
shin	甚	} any of consequence*
mo	麼	
sǎng	生	} trade.
e.	意。	

V. Very true. Why are the European ships so late? of late years they arrived sooner. What is the cause of this?

She	是	} Yes.
ya,	呀。	

myself entitled to such civility; implying, you treat me as a superior. This mode of expression, is in constant use, as a reply to any civil compliment, or mark of polite attention. The same is otherwise expressed by 不敢當 Pūh kan t'hang, I "presume not to appropriate to myself, or deem myself worthy" of such polite treatment. The Tartars for K'he kan, use much 那裡 Nale, "How! where!" is there any foundation for your compliment!

甚麼 Shin mo, commonly denote "What;" they possess in this sentence a qualifying sense, and preceded by a negative, denote "Not any thing to speak of; not any of consequence." 未有甚麼事 We yew shin mo sze, "There is nothing particular occurring; or I have nothing particular to do," is a common expression.

kin 今年 This
 nēen year
 yang 洋 ocean
 chuen ships
 joo 如何 } how
 ho }
 lae 來得 } come
 tih }
 che? 遲。 late?
 wang 往 gone
 nēen 年 years
 e 已經 } have
 king }
 tsaou 早 earlier
 taou 到了。 } arrived.
 leaou, }
 chay 這 This
 she is
 shin 是甚麼 } what
 mo }
 yuen 緣故 } cause?
 koo }

S. I have heard that things are in
 an unsettled state at sea; that the
 foreigners are always fighting, and
 hence they arrive late.

Wo 我 I, (or my)

urh 耳 ear
 wān, 聞 heard
 shwō, 說 say,
 hae 海 sea
 mēen 海面 surface
 pūh 不 not
 hān 狠 very
 tae 太平。 } peaceable;
 ping; }
 chang 常有 constantly
 yew 有 have
 e 夷 foreign
 jin 人 men
 ta 打仗 } fight;
 ch'hang }
 so 所以 } therefore
 e }
 lae 來 } come
 tih }
 che. 遲。 late.

V. As the European ships do not arrive,
 I am apprehensive, that the foreign
 commodities will be high this year.

She. 是 (Is) true, or, so.
 kin 今 This
 nēen 年 year

yang } European ships
 chuen }
 pūh } not
 taou, } come,
 chih } only
 pa } fear
 yang } foreign commodities
 ho }
 yaou } (want) will
 k'he } rise
 kea. } price.

3. True. If the ships do not now arrive, all foreign articles will be dear; and more, it will be difficult to do business.

She } True.
 ya. }
 Joo } If
 jō }
 chay } this
 ko }
 she } time
 how }
 chuen } ships
 pūh } not
 taou } come;
 kō } every

yang sort
 yang foreign
 ho article,
 too all
 she } will be
 yaou }
 kwei } dear.
 tēih }
 tsae } Again
 chay }
 mae } buying
 mae } selling
 sāng } trade
 e }
 yih } also
 nan } difficult
 tso. } to do.

V. Yes. If the ships arrive soon it will be well, I also think of buying a few small things for presents; as the price is now high, I shall wait till the ships have arrived, when I will call again, and afford you some little assistance.

She } True.
 ya. }
 Jō } If

chuen 船 ship
 tsaou 早 soon
 taou 到 arrive
 tsew 就 then
 haou 好了 } well,
 leaou, }
 wo 我 I
 yih 亦 also
 seang 想 think
 mae 買 buy
 seay 些 little (a few)
 ling 零 } odd things
 wuh 物 }
 sung 送 to present
 jin, 人 to persons,
 tan 但 but
 müh 目 }
 hea 下 } now
 kea 價 } the price
 tséen 錢 }
 tae 太 very
 kwei 貴 dear;
 sze 俟 wait
 chuen 船 ship
 taou 到 }
 leaou } have arrived,
 tsae 再 then

lae 來 come
 pang 幫 } assist a little.
 chin. 趁 }
 S. I am much obliged to you. If the
 ships arrive, I will send a person to
 let you know, Sir, and beg your
 countenance.
 Haou 好 Well
 shwö. 說 said.
 Jö 若 If
 chuen 船 ship
 taou 到 arrive,
 wo 我 I
 ta 打 } send
 fä 發 }
 jin 人 a man
 lae 來 (come) go
 fung 奉 present
 ts'hing 請 request
 ta 大 } to (you) Sir,
 kea; 駕 }
 tsze 賜 to confer
 koo, 顧 regard,
 tsze 賜 to confer
 koo. 顧 regard.
 V. Very good, I will bid you good bye.
 Haou 好 Well

shwö. 說。 said.
 Joo 如此 } Thus
 tsze }
 kaou 告 announce
 tsze 辭 }
 leaou. 了 } leave,

S. Pray sit a little.

Tsac 再 Again
 ts'hing 請 pray
 tso 坐 sit,
 tso. 坐 sit.

V. No. I have a little business at home.

Püh, 不 No,
 shay 舍 }
 hea } at home
 hwan 還 still
 yew 有 have
 seay 些 little
 wei 些 trifling
 seaou 些 small
 sze. 些 business.

S. In that case, I will not detain you.

Joo 如此 } Thus
 tsze }

püh 不 not
 kan 敢 dare
 fung 奉 present (or offer)
 lew. 留。 detention.

V. You are very polite. I have paid you a short visit.

Haou 好 Well
 shwö. 說。 said.
 Shaou 少 Little
 pei. 陪。 wait upon (you).

S. Forgive my not accompanying you far.

Shoo 恕 Excuse
 püh 不 not
 yuen 遠 far
 sung. 送。 accompany.

I do not expect it! Good bye.

K'he 豈 How
 kan, 敢。 dare!
 ts'hing. 請。 Good bye.

S. Good bye.

Ts'hing. 請。 Good bye.

The above was composed by a Native Chinese.

DIALOGUE II.

WITH A TEA MERCHANT,

ON HIS ARRIVAL IN CANTON FROM A DISTANT PROVINCE.

A. How do you do?

Laou 老爺 Venerable
yay 爺 father
haou. 好。 well?

B. I hope you are well.

Ne 你好 You
haou 好 well,
ya? 呀? *

—I wish to see you about business.

Wo 我要 I
yaou 要看 want
k'han 看你 to see
ne, 你 you,
kwan 歡 } wish
he 喜 }
pan 辦 to do
sze. 事。 business.

A. When did you come to Canton.

Ne 你 You
ke 幾 what
she 時 time
taou 到 }
laou 了 } come to
Kwan- 廣 }
tung. 東。 } Canton.

B. I arrived about a fortnight ago.

Wo 我 I
taou 到 }
leaou 了 } arrived
yew 有 have
pan 半 }
ko 個 } half
too 多 }
yuě. 月。 } more moon.

* 呀 Ya, or A broad, is a mere tone.

A. Indeed! I heard but to-day that
you had come; if I had known sooner
I would have gone to see you.

Kwo	果然是我今日纔聽說你到了。若我先知道。早前拜你去。	}	Indeed
jen			
she!			
wo			
kin			I
jih			to-
tsae			day
t'hing			only
shwö			heard
ne			say
taou			you
leaou,		}	had arrived.
jö			
wo			If
sëen			I
che			before
taou,		}	know,
tsaou			
ts'hëen			early
pae			before
ne			visit
k'heu.			you
			gone.

B. I am much obliged to you—thank you

Wo 我 I

to	多	much
seay	謝	thank
ne	你	you
tih	得	}
hän.	狠。	
		very.

A. Had you a pleasant journey?

Yih	一路	}	The road
loo			
ping	平安	}	pleasant
gan			
mo?	麼。		?

B. Not pleasant; it was difficult
travelling.

Püh	不	Not
ping	平安	}
gan:		
loo	路	road
shang	上	upon
nan	難	difficult
hing.	行。	travel.

— The road being narrow I travelled
in a chair.

We	未	Not
to	多	very
kwan	寬	broad
loo;	路。	road,
wo	我	I

tso 坐 sat
 keaou 轎 }
 tsze 子 } chair
 hing. 行。 travelled.

A. I thought, Sir, you came in a boat
 all the way.

Wo 我 I
 sēang 想 thought,
 tsun 尊 }
 kea, 駕 } Sir,
 yih 一 }
 loo, 路 } the road
 too 都 all
 she 是 was
 tso 坐 sit
 chuen 船 boat
 lae 來 }
 tēih. 的。 } come.

B. Indeed, yes, but this year the water
 is all dried up in consequence of the
 drought.

Kwo 果然 }
 jen 是 } Indeed
 she ; 是 is ;
 wei, 惟 but
 kin 今 this
 nēen, 年 year

yin 因 because
 jě 熱 hot
 tih 得 }
 hăn, 狠。 } very,
 so 所以 }
 e 河 } therefore
 ho 道 river
 taou 都 road
 too 都 all
 kan 乾 }
 leaou. 了。 } dried.

A. Though it was so, I yet perceive
 you look very well.

Süy 雖 }
 jen 然 } Although
 joo 如 }
 tsze, 此。 } thus,
 taou 到 }
 te 底 } yet
 wo 我 I
 k'han 看 see
 tsun 尊 your honor's
 yung 容 countenance
 yew 有 has
 seay 些 a little
 fung 風 }
 sih. 色。 } colour.

— When do you return to Nanking.

Ne	你	You
ke	幾	what
she	時	time
hwüy	回	return
Nan-	南	Nan-
king	京	king
k'heu.	去。	go.

B. I cannot go before the next year.

Sin	新	New
nëen	年	year
che	之	's,
ts'hëen	前	before
wo	我	I
püh	不	not
näng	能	can
k'he	起	raise
shin.	身。	body.

A. As you will be in Canton some time,
we shall have constant opportunities
of seeing each other.

Ke	既	} Since
jen	然	
ne	你	you
hwan	還	still
tsae	在	be in

Säng-	省	} Canton
ching	城	
jih	日	} day
tsze	子	
ch'hang	長。	long,
wo	我	} we
mun	們	
pëë	必	must
yew	有	have
ke	機	} opportunity
hwuy	會	
chang	常	} constantly
chang	常	
këen	見	to see
mëen.	面。	face,

B. You are very kind. I thought of
going to your house to day, but was
afraid you might not be at home.

Haou	好	Well
shwo,	說。	said,
wo	我	I
sëang	想	think
kin	今	to-
jih	日	day
taou	到	to go to
foo	府	} your house
shang	上	

fung	奉	to present
pae,	拜	respects,
tan	但	but
kung	恐	} apprehend
pa	怕	
ne	你	you
pūh	不	not
tsae	在	be at
foo,	府。	home,
joo	如	} now,
kin	今	
wo	我	I
yay	也	also
yaou	要	want
k'heu	去	to go
pae	拜	to visit
pēē	別	} other
tēih	的	
Laou	老	} Gentlemen.
yay	爺	
mun.	們。	

A. I shall be at home to receive you;
— if I should have a little business

to call me from home, you can wait
a little; for I cannot remain long
abroad, having business at home.

Wo	我	I
tsae	在	be at
shay	舍	} home *
hea	下	
fung	奉	} to wait,
how,	候。	
Hwō	或	} Perhaps
chay	者	
wo	我	I
yew	有	have
sūh	俗	vulgar
sze	事	business
pūh	不	not
tsae	在	be at
kea	家	home
ne	你	you
k'ho	可	} may
e	以	
tāng	等	wait
yīh	一	a

* 舍 Shay, denotes A cottage, 府 Foo, A superior mansion. 舍下 Shay hea, "Cottage below," is, My house. 府上 Foo shang, "Mansion above," is, Your house. The Pronouns My and Your are omitted, as Foo-shang is never applied to one's own house; nor Shay-hea to the house of another person.

hwŭy,	會。	while,
wo	我	I
pŭh	不	not
nǎng	能	can
ch'hang	長	long
tsae	在	be
wae,	外。	without,
yin	因	because
shay	舍	} at home
hea	下	
yew	有	have
sŭh	俗	vulgar
sze	事	business
po	頗	rather
to.	多。	much.

B. When I come, should you not be at home, I will take a walk and return.

Wo	我	I
lae	來	come
she	時	time
jō	若	if
ne	你	you
pŭh	不	not

tsae	在	at
foo	府	} home,
shang,	上	
wo	我	I
kwang	逛	walk
yŭh	一	a
hwŭy	會	while
tsew	就	soon
hwŭy	回	return
lae.	來	come.

A. (Very well,) if you have not yet visited the Chief, you had better wait on him first.

Ne	你	You
jō	若	if
we	未	not
tsǎng	曾	yet
pae	拜	visit
Ta-	大	} the Chief, *
pan,	班	
pŭh	不	not
joo	如	as
		} better†

* 班 Pan, denotes A series of Persons who perform a certain duty in rotation, 大班 Ta-pan, denotes "The first of the series, the Chief."

† 不如 Pŭh joo, "Not as;" i. e. not so good as. That way not so good as this; or, better do so.

urh }
kin } now
sëen } first
taou } to
ta } his
kea } house
k'heu. } go.

而今先到他家去。

B. I ought, and also wish it, but fear that I cannot visit so many in one morning.

Kae }
tang, } Ought,
wo } I
yay } also
yuen }
e, } wish (it),
tan } but
pa } fear
yih } one
taou } morning
püh } not
näng } can
pae } visit
to } many
jin. } persons.

該當我也願意。但怕一早不能拜多人。

A. If you wish it, it is better; it is not necessary to remain long at each

Gentleman's house to hinder yourself.

It will be more convenient to visit them all in one day.

Jö } If
she } it be
ne }
tëih } your
e }
sze } wish,
hăn } very
haou, } good,
che }
she } only
püh } no
yung } use
tsae } to remain
kō } every
jin } persons
kea } house
tan }
woo } impeding
kung }
foo, } the work,
jō } if
she } it be
yih } one
jih } day

若是你的意思很好。只是不用在各人家耽誤工夫。若是一日

tsuen 全 altogether
pae 拜 visit
ta 他們 } them
mun 們 }
kǎng 更 more
haou. 好。 good.

B. Very well, I shall just do so.

Haou 好 } Good,
ya, 呀。 }
tsew 就 } just
she 是 }
chay 是 } thus
yang 樣 }
tso. 做。 do.

—I will bid you good morning. Should you have any business, I will thank you to send your servant to my boat to call me.

Wo 我 I
urh 而 }
kin 今 } now

taou 告 }
tsze, 辭。 } take leave, *
kung 恐 }
fang 防 } (I) fear
yew 有 have
sze, 事。 business,
ts'hing 請 beg
ne 你 you
keaou 叫 to call
ne 你的 } your
tēih 的 }
kǎn 跟 } servant +
pan 班 }
taou 到 to go to
wo 我 my
chuen 船 }
shang 上 } boat
chaou 找 seek
wo 我 me
lae. 來。 come.

* 告辭 Kaou tsze, "Announce taking leave." This expression is made use of by the Chinese when about to leave a person; q. d. "I shall now go." In formal language, 告坐 Kaou tso, "I announce my sitting down," is said by inferiors when they sit down; q. d. "I shall sit down with your permission."

+ 跟班 Kǎn pan, "Heel pan," or one who takes his place at the heels, or behind another person; a footman, a servant.

A. Very good.

Hăn 狠 Very
haou. 好。 good.

B. I should like to go. May I trouble
you to send your servant to go to
my boat and call for a man to come
here.

Wo 我 I
yaou 要 want
kaou 告 } to take leave,
tsze, 辭。 }
tsae 再 } again
chay 者

urh 而
kin 今 } now
ts'hing 請 beg
ne 你 your
kea 家 }
jin 人 } servant
tsae 在 at
wo 我 my
chuen 船 }
shang 上 } boat
keaou 叫 call
ko 個 a
jin 人 man
lae. 來。 come.

* 告辭 K'ao tsze, "I announce taking leave." This expression is made use of by the Chinese when about to leave a person; p. d. "I shall now go." In formal language, 告坐 K'ao tsze, "I announce my sitting down," is said by inferior when they sit down; p. d. "I shall sit down with your permission."
+ 眼班 K'ao tsze, "He-Job," or one who takes his place at the head, or behind another person; a foolman, a servant.

DIALOGUE III.

MANDARIN AND VISITORS.

Mandarin calling his Servant, says,

Kwän 官兒 } Servant.
urh.

Servant answers by

Yew. 有 Have.

M. Go to the gate, and wait there, if

Visitors from the different offices

come to pay their respects, say, My

Master has been much fatigued

at the Examinations for several

days, and feels indisposed to receive

any one. Leave your card, that he

may return the visit in a few days.

Ne 你 You
taou 到 go to

mun 門 }
shang 上 } door

size 伺 } and wait,
how 候

t'hang 倘 if

yew 有 have

kō 各 every

Ya- 衙 } office
mun 門

pae 拜 } pay respects,
ho, 賀

shwō, 說 say,

wo 我 My

laou 老 } Master,
yay, 爺

lēen 連 successive

jīh 日 day

ko 科 } at the Examination*
chang 場

* 科場 Ko-chang, A triennial examination of the Literati.

sin 辛苦 } fagged,
 koo }
 lan 懶 lazy
 yu 於 in
 tsëë 接 receiving and
 këen, 見 seeing,
 che 止 only
 lew 留 leave
 tēë, 帖 a card
 yung 容 allow
 jīh 日 days
 tā 答 answer
 pae. 拜 visit.

S. Yes, Sir.

Ah. 吓 (A tone.)*

(Servants without say), This is the place.

Chay 這裡 } Here
 le }
 she 是 } it is.
 leaou. 了 }

Seaou-säng. Announce a Visitor.

T'hung 通 }
 paou. 報 } Communicate report.

S. Yes.

Ah. 吓 Yes.

S. (To the Porter,) I will trouble you to announce a recently made Tsin-sze, who pays his respects.

Seang 相 Mutually
 fan 煩 trouble

t'hung 通 }
 paou 報 } to announce

sin 新 New

Tsin-sze 進士 } Tsin-sze, †
 pae. 拜 pays respects.

S. My Master is fatigued by Examining the exercises; he is indisposed to see any one. Leave your card, and he will return your visit in a few days.

Kea 家 Family ‡

* 吓 Ah, is a mere sound, enunciated by servants, and implying That they understand the commands given them.

† 進士 Tsin-sze, 'An advanced scholar.' A literary title of considerable respectability.

‡ 家 Kea, 'House family,' as on several other occasions, is used for the Pronoun My.

yay, 爺 father
 yuě 閱 looking over
 keuen 卷 papers
 sin 辛 } fagged,
 koo, 苦 }
 lan 懶 lazy
 yu 於 in
 tsěě 接 receiving and
 kēen; 見 seeing;
 che 止 only
 lew 留 retain
 tēě 帖 } card,
 urh, 兒 }
 yung 容 allow
 jīh 日 days
 tā 答 to answer
 pae. 拜 visit.

V. My good man, go and say that
 Hwang-foo-yin, the distressed
 scholar, begs an interview.

Tsun 尊 Honorable
 kwān, 官 officer,
 ne 你 you
 k'heu 去 go
 pin 稟 petition and
 shwǎ, 說 say,
 nan 難 the distressed

sǎng 生 pupil
 Hwang- 皇
 foo- 甫 } Hwang-foo-yin,
 yin, 吟 }
 k'hew 求 begs
 kēen. 見 to see him.

(Chow, A servant of the house, to another servant inquires,) May I announce it?

Paou 報 Announce
 tīh 得 }
 tēih 的 } can?

(Who assents by echoing the question,) It may be announced.

Paou 報 Announce
 tīh 得 }
 tēih. 的 } can?

Chow. Very good.

She. 是 Be it so.

S. Sir, A newly made Tsin-sze, pays
 his respects.

Ke 啟 (I) begin,
 yay, 爺 Sir,
 Sin 新 New
 Tsin- 進 } Tsin-sze
 sze 士 }
 pae. 拜 visits.

M. Tush. What did I tell you! You still come to announce people.

Woo! 呸 Tush!
 wo I
 tsäng } what
 mo }
 yang } manner
 fun }
 foc, } command,
 ne you
 yew still
 lae come
 pin. to petition.

S. I answered him according to your order; but he said, that he must beg to see you.

Seaou }
 kwän } I
 yay also
 she did
 chay }
 täng } thus
 hwüy } answer
 t'ha; him;
 t'ha he
 shwö said
 nan distressed

säng 生 pupil
 yih }
 ting } positively
 yaou wanted
 k'hew to beg
 këen. to see.

M. A distressed scholar! O, the distressed scholar, Hwang-foo-yin! it is he,—Say I will come out.

Na }
 ko } That
 nan }
 säng! } distressed
 woo, } pupil!
 nan } O,
 mun } the distressed
 säng } scholar
 hwang }
 foo- } Hwang-foo-yin.
 yin, }
 yuen } origin
 lae } it proves
 she } come
 t'ha, } is
 shwö } he
 wo } Say
 I } to be,

ch'hüh } 出來 } will go out.
 lae. }
 S. Very well.
 Ah. 吓 Yes.
 S. (To the Visitor,) My Master is coming out.
 Laou } 老爺 } Master
 yay }
 ch'hüh } 出來 } will come out.
 lae. }
 M. My worthy friend.
 Hëen } 賢 } Virtuous
 ke. } 契 } bond.
 V. My benefactor, (kneeling).
 Găn } 恩 } Gracious
 sze. } 師 } teacher.
 M. (Smiling,) Indeed, it is my worthy friend. Pray rise, pray rise up.
 Kwo } 果然 } In truth,
 jen, }
 she } it is
 hëen }
 ke, } my worthy friend,
 Ah- }
 ya! } Ah-ya!
 ts'hing } 請 } beg (you)
 k'he! } 起 } rise!
 ts'hing } 請 } beg (you)

k'he! 起 rise!
 V. I ought not, (rising).
 Püh } 不 } Not
 kan. } 敢 } dare.
 M. My worthy friend, pray (enter).
 Hëen } 賢 } My worthy friend
 ke } 契 }
 ts'hing. } 請 } pray.
 V. My benefactor, precede me.
 Püh } 不 } Not
 kan, } 敢 } dare,
 găn } 恩 } Benefactor
 sze } 師 }
 ts'hing. } 請 } pray.
 M. My worthy friend, you must indeed precede.
 Tsze } 自然 } Indeed
 jen } 是 } is
 she }
 hëen } 賢 } worthy friend
 ke } 契 }
 ts'hing. } 請 } pray.
 V. I cannot presume, pray precede me.
 Püh } 不 } Not
 kan } 敢 } dare
 ts'hing. } 請 } pray.
 M. My good friend, as you are so de-

terminated, I will desist. I can only
shew you the way.

Ah, 吓 Ah, 賢契
hēen } my worthy friend
ke }
chih holds fast
e idea
pūh not
hing, walk,
pa, well,
laou } the old fellow
foo }
chih only
tang must
yin lead
taou. the way.

V. My Benefactor, pray take the
higher place, till your distressed
pupil kneels in your presence.

Gān 恩 } Benefactor
sze }
ts'hing pray
shang, go high,
tae till
nan distressed
mun } scholar
sāng }

pae 拜 bows
kēen. 見 and sees.

M. It is not necessary.

Pūh 不 Not
seaou. 消 necessary.

V. I was in distress, but happily by
your aid, benevolent Sir, my life was
saved, and I obtained my liberty.
Now again, I have to thank you for
my promotion. Goodness and vir-
tue like this, cannot be recompensed
by the sacrifice of my life.

Nan 難 (1) distressed
sāng 生 scholar
hing 幸 happily
lae, 賴 relied,
gān 恩 benevolent
sze, 師 Sir,
shih 釋 } and was set at liberty,
fang, }
tih obtained
e thereby
sāng 以 life
tsuen. 生 complete.
Kin- 全 To-
jih 今 day
yew 日 again
又

mung } give thanks
 te }
 pä, } being raised,
 tsze } this
 gän } benevolence,
 tsze } this
 tih } virtue!
 keuen } giving up
 keu } my person (to death)
 nan } impossible
 paou. } to recompense.

M. On a former day, your acquittal
 was a part of my duty; and my
 worthy friend, your promotion to
 day, is owing to your own progress
 in learning.—What merit attaches to
 me! It is the appointment of heaven,
 not from man.

Ts'hëen } Former
 jih } day
 shih }
 fang, } set you at liberty,
 she } was
 hea } my*
 kwän. }

fun } part
 nuy } within
 che }
 sze, } business,
 kin } to-
 jih- } day
 kaou } high
 chö, } exaltation,
 she } is
 hëen }
 ke } worthy friend's
 wän }
 tsae } literature
 so } that which
 tseu, } obtain,
 yu } to
 hea } me
 kwän } how
 ho } what
 kung } merit
 che }
 yew, } have,
 tsze } this
 nae } is
 t'hëen } heaven

* 下官 Hea-kwän, 'Inferior officer;' 下職 Hea-chih, 'Inferior of-
 fice;' and 卑職 Pei-chih, 'Mean office,' are periphrases used for the Personal
 Pronouns I, me, my, mine.

ting, 定 fix,
k'he 豈 how
yew 由 from
jin 人 men
wei. 爲 effected.

V. Your goodness, lofty as the mountain, and immense as the ocean, forms part of myself, and will never be forgotten.

Shan 山 Hill
hae 海 seas
che 之 's
gǎn 恩 favor
lun 淪 has entered
yu 于 to (my)
kwō 骨 bones and
suy; 髓 marrow;
k'he 豈 how
kan 敢 dare
wang 忘 forget
yu 于 either
tan 旦 morning
sēih. 夕 evening.

M. Pray sit down.

Ts'hing 請 Pray
tso. 坐 sit.

V. My benefactor pray be exalted;

how should I dare to sit in his presence.

Gǎn 恩 } Benefactor
sze 師 }

tsae 在 be

shang, 上 exalted,

nan 難 distressed

mun 門 } scholar
sǎng 生 }

tsǎng 怎 how

kan 敢 dare

tso. 坐 sit.

M. We must have a little conversation together. Why should you not sit down? Do, do sit down.

We 未 Not

mēen 免 avoid

yew 有 have

ke 幾 few

keu 句 } words
hwa 話 }

urh 兒 }

tan 談 } conversation or fa-

tan, 談 } miliar chat.

na 那 where

yew 有 have

pūh 不 not

tso 坐 sit
che 之 the
le, 理 reason,
ts'hing 請 pray
ts'hing 請 pray
tso. 坐 sit.

V. Well, I will sit down.

Kaou 告 Announce
tso 坐 sit.
leaou. 了.

(Servants without,) This is the place.

Chay 這 Here
le 理
she 是
leaou. 了. it is.

Visitor, Announce me.

T'hung 通 Announce.
paou. 報.

(Servant call out,) Is there any one at the gate?

Mun 門 At the door
shang 上
yew 有 have
jin 人 man
mo? 麼?

(Servant of the house,) Who is there?

Shě 什 What
mo 麼 }
jin? 人 man?

S. Announce Mr. Ch'hang the Yu-she.

T'hung 通 Announce
paou 報

Yu-she 御史 the Yu-she

Ch'hang 張 Mr. Ch'hang
laou 老

yay 爺 visits.
pae. 拜.

S. My Master is fagged by examining the exercises, and is indisposed to see any one. Leave your card that he may return the visit in a few days.

Kea 家 My master
yay 爺
yuě 閱 looking over
keuen 卷 papers

sin. 辛 is fagged,
koo, 苦

lan 懶 lazy

yu 于 in
tsěě 接 meeting

keën, 見 seeing,

che 止 only
 lew 留 leave
 tēē 帖 } a card
 urh 兒 }
 yung 容 } in a few days
 jīh 日 }
 tā 答 return
 pae. 拜 visit.

2nd. V. Very well,—leave a card.

Woo, 唔 Well,
 lew 留 } leave
 hea 下 }
 tēē 帖 } a card.
 urh. 兒 }

S. Yes, Sir.

Ah. 吓 Yes.

2nd. V. Come here.

Lae. 來 Come.

S. Here.

Yew. 有 Have.

2nd. V. Whose is this small chair?

Chay 這 } This (mean)
 shing 乘 }
 seaou 小 small
 keaou 轎 chair
 she 是 is

shwüy 誰 }
 tēih? 的 } whose?

S. A newly made Tsin-sze's.

Sin 新 New

Tsin 進 }
 sze 士 } Tsin-sze

tēih. 的 's.

2nd. V. Ah, a New made Tsin-sze,
 can I see him; and shall it be said
 that I cannot see him, stand back.

Ah, 吓 What,
 sin 新 New

Tsin- 進 }
 sze 士 } Tsin-sze

kēen 見 see

tīh 得 can?

nan 難 hard

taou 道 to say

wo 我 I

taou 到 then

pūh 不 not

kēen 見 see

tīh 得 can

mo? 麼 ?

hwüy 迴 }
 pe. 避 } stand back.

(A servant orders the chair to be put

down, and one goes in to announce him.) Master, Mr. Ch'hang the Yu-she has called.

Ke 啟 (I) begin,
yay 爺 Sir, (to speak)
Yu- 御 } the Yu-she
she 史 }
Ch'hang 張 Ch'hang
laou 老 }
yay 爺 } Mr.
pae. 拜 visits.

M. O, Ch'hang, the Yu-she.—My good friend, have you visited him yet?

O, 哦 O,
Ch'hang 張 Ch'hang
Yu- 御 } the Yu-she;
she; 吏 }
hēen 賢 } my worthy friend
ke 契 }
k'ho 可 } have you yet
tsāng 曾 }
pae 拜 } visited him.
kwo. 過 }

V. Not yet.

Kwan 還 Still

家 Kea, 'House family,' is often used for My; 家父 Kea-foo, 'My father, and the phrase in the text, Kea-yay.

we. 未 not.

M. In that case, I will thank you to step into the library and sit a little

Joo 如 } Thus
tsze 此 }
ts'hing 請 pray
taou 到 go to
shoo 書 the book
fang 房 room
shaou 少 little
tso. 坐 sit.
V. Very well.

She. 是 Yes.

M. (To the Servant,) Say, I beg him to walk in.

Taou 道 Say
yew 有 have
ts'hing. 請 request.

S. My Master is coming out.

Kea 家 } My Master*
yay 爺 }
ch'hüh 出 out
lae. 來 come.

M. Ah! His Excellency Ch'hang.

Ah! 吓 Ah!

Ch'hang, 張 Ch'hang,
Ta 大 great
jin. 人 man.

V. Mr. Le, Mr. Le.

Le 李 Le
ta 大 great*
jin. 人 man.

M. Pray walk on up to the place
of honor.

Ta 大 } Sir
jin 人 }
ts'hing. 請 pray,

2nd. V. Pray Sir, take the higher
place, and allow me to make my bow.

Ts'hing, 請 Pray,
ta 大 } Sir,
jin 人 }
ts'hing 請 pray
shang, 上 go high,
hea 下 inferior
kwǎn 官 officer

yew 有 have
yǐh 一 a
pae. 拜 bow.†

M. I also make my bow.

Heö 學生 } Pupil‡
sǎng 生 }
yay 也 also
yew 有 have
yǐh 一 a
pae. 拜 bow.

2d. V. I congratulate you, Sir, on being
the Superintendant at the literary ex-
amination. We also are honored by it.

Kung 恭 } Congratulate,
he 喜 }
ta 大 (you) Sir,
jin, 人
choo 主 controuling
sze 事 the business
wǎn 文 of the literary
chang, 場 arena.

* 大人 Ta jin, 'Great man,' is a title applicable to officers of the first
and second rank, and by courtesy to those of the third.

† 拜 Pae, 'To bow, to worship,' said either of acts of obeisance to fellow
creatures; or of solemn acts of adoration to departed spirits and the gods.

‡ 學生 Heö sǎng, 'A scholar, a pupil;' a common phrase amongst li-
terary Persons for I, &c.

woo } We
pei }
yew } have
kwang. } light or glory.

M. I have to thank his Majesty for his unmerited goodness, in granting me the charge of the Examination; I am really anxious about, and ashamed of my defects. Pray sit down, Sir.

Hea } I
kwän }
taou }
mung } thank
shing } (His Majesty's) sacred
gän, } goodness,
mew } erroneously (giving)
chang } the care of the silk's
Sze }
lun, } unfolding;
shih }
ts'hëë } very much
hwang } agitated and

kwei. } ashamed.
Ta }
jin } Sir,
ts'hing } pray
tso. } sit.

2nd. V. I will sit down, Sir,

tso, } Have
ta } sit,
jin. } great
Ta } man.
jin. } M. Sir.
Ta } Great
jin. } man.

2nd. V. I heard there was some visitor with you;—why do you not request him to come out a little?

Wän }
t'ih } Heard
shě }
mo } some
kwei } honorable
kō } visitor

* 絲綸 Sze-lun, Sze denotes 'Silk;' Lun, 'The careful and orderly folding up from the ball.' Here used to express Drawing forth, and describing on the merits of, the elegant compositions of the Candidates for literary honors. By a like metaphor, the Imperial Mandates and Official Declarations are called 綸音 Lun-yin, 'Silken sounds envolved with consummate order and harmony.'

tsae 在此 } here;
 tsze; 何 why
 ho 不 not
 pūh 請 beg
 ts'hing 出 out
 ch'hūh 來 come
 lae 一 a
 yīh 會 while.
 hwūy.

M. There is no person —

Mūh 沒有 Not
 yew, 有 have,
 ah. 吓

2d. V. The little chair without side, is—?

Wae 外 } Outside
 pēen 邊 }
 chay 這 } this
 shing 乘 }
 seaou 小 small
 keaou 轎 chair
 she. 是 is?

M. Oh, he is not a visitor, he is a pupil of mine.

Ah, 吓 O,
 fei 非 not
 kō, 客 a visitor,
 yay 也 also (only)

she 是 is
 pe 做 worthless
 mun 門 }
 sāng. 生 } pupil.

2nd. V. He is a pupil of your's, why not invite him to come out a little?

She 是 is
 kwei 貴 noble
 mun 門 }
 sāng, 生 } pupil,

ho 何 why
 pūh 不 not
 ts'hing 請 request
 ch'hūh 出 out
 lae 來 come
 yīh 一 a
 hwūy. 會 while.

M. When here, just now, he was saying that he wanted to visit Mr. Ch'hang. (To the Servant,) Come here.

Fang 方 }
 tsae 纔 } Just now
 ching 正 }
 tsae 在 } whilst, when here,
 tsze 此 }
 taou 道 } speaking
 k'heih 及 } about

ching 正 just
yaou 要 wanting
pae 拜 to visit
Ch'hang 張 Ch'hang,
ta 大 Great
jin. 人 man. (To the ser.)
Kwo 過 Across
lae. 來 come
S. Yes.
Yew. 有 Here

M. Request Mr. Hwang-foo, to come out.

Ts'hing 請 Request
Hwang-foo 皇甫 } Hwang-foo,
yay 爺 Mr.
ch'hüh 出 out
lae. 來 come.

S. Yes, Sir; (goes in,) Mr. Ch'hang-foo, you are requested to come out.

Ah, 吓 Yes,
Hwang-foo 皇甫 } Hwang-foo,
yay 爺 Mr.
yew 有 there is

ts'hing. 請 an invitation.

V. (Comes out,) My Benefactor.

Gän 恩 Gracious
sze. 師 Master.

M. My worthy friend, you just now said that you wanted to go and visit Mr. Ch'hang. He is now here, you may as well see him. (To Mr. Ch'hang) Sir, my pupil begs to pay his respects to you.

Hëen 賢 } My worthy friend,
ke 契 }
ne 你 you
fang 方 } just now
tsae 纔 }
saih, 說 said,
yaou 要 wanted
k'heu 去 to go
pae 拜 to visit
Ch'hang 張 Ch'hang,
ta 大 } Mr.
jin, 人 }
na, 哪 }
na, 哪 } Ah, ah, ah,
na, 哪 }

* 正 Ching, 'Right; straight; in the exact point of time; just whilst.'

joo }
kin }
ta }
jin }
tsae }
tsze, }
k'he }
p'uh }
tsew }
m'een }
pae }
leaou? }

如今
大人
在此
豈不
就面
拜了
來來來

now

His Excellency

is here,

how

not

forthwith

face

bow

come

come,

come,

(To the second visitor.)

Ta }
jin, }
pe }
num }
s'ang }
k'hew }
k'een. }

大人
敝門生
求見

Sir,

(my) worthless

pupil

begs

to see.

2nd. V. Oh, this is your worthy pupil.

Ah, }
chay }
tsew }

吓
這
就

Oh,

this

then

she }
kwei }
mun }
s'ang. }

是
貴門生

is

noble

pupil.

V. Sir.

Ta }
jin. }

大
人

Great

man.

2nd. V. Mr. Tsin-sze.

Tsin }
sze }
kung. }

進士
公

Tsin-sze

Mr.

M. Bow to the ground, make a prostration.

Kow }
hea }
h'heu }
hea }
ko }
tseuen }
le. }

叩
下
去
下
個
全
禮

Head to the ground

down

go

down

a

complete

ceremony.

V. There is no occasion for that,
a common bow is enough.

P'uh }
seaou, }
chang }
le }
pa. }

不
消
常
禮
罷

No

occasion,

common

ceremony

enough.

M. In this case obey.

Joo } Thus
tsze }
tsung } comply with
ming } orders
pa. } well.

2nd. V. Mr. Tsin-sze, pray sit down.

Tsin- }
sze } Tsin-sze,
kung } Mr.
ts'hing } pray
tso. } sit. *

V. How shall I dare to sit in your presence.

Ta }
jin } Sir,
tsae } here
tsze }
tsäng } how
kan } dare
tso. } sit.

M. My Pupil ought not to sit, Sir, in your presence.

Ta }
jin, } Sir, (you)

tsae being
tsze, here,
pe worthless
mun } Pupil
säng }
yen how
kan dare
tso. sit.

2nd. V. Why not sit down?

Na Where
yew have
püh not
tso sit
che the
le. reason.

M. Well, my worthy friend.

Ah, So,
yay also
pa, well,
hëen } my worthy friend.
ke. }

V. My benefactor.

Gän }
sze. } Gracious master.

* Excessive and tiresome as all this ceremony is, it appears a true representation of what prevails amongst such Persons as are delineated in the Story. *

M. Bow and sit down; bow and sit down.

Na, 哪 Oh,
kaou 告 announce
ko 個 a
tso 坐 sit,
urh, 兒 }
kaou 告 announce
ko 個 a
tso 坐 sit.*
urh, 兒 }

2nd. V. It is unnecessary.

Püh 不 No
seaou. 消 occasion.

V. Sir, I shall sit down.

Ta 大 } Sir,
jin 人 }
kaou 告 announce
tso 坐 }
leaou. 了 } sitting down.

2nd. V. Mr. Tsin-sze, sit down.

Tsin- 進 }
sze 士 } Tsin-sze,
kung 公 Mr.

tso 坐 } sit down.
leaou. 了 }

M. As he requires you to be seated, sit down.

Ta 大 } The Gentleman
jin 人 }
ming 命 orders
tso, 坐 to sit,
tso 坐 } sit down.
leaou. 了 }

V. Yes.

She. 是 Is.

2nd. V. Pray, Mr. Tsin-sze, is not your eminent name —

Ts'hing 請 Beg
wän 問 to ask
Tsin- 進 }
sze 士 } Tsin-sze,
kung 公 Mr.
kaou 高 eminent
sing 姓 surname
she. 是 is —

V. Sir, I have a double surname, Hwang-foo, my name is Yin.

Füh 覆 Double

* To announce that one is going to sit, seems to imply an acknowledgment that it is by favor a seat is granted.

sing 姓 surname
Hwang- 皇甫 Hwang-
foo, 甫 foo,
ming 名 name
Yin. 吟 Yin.

2nd. V. Your native place is Chin-chow, is it not?

Kwei 貴 Noble
choo 處 place
müh 莫 not
fei 非 not
she 是 is
Chin- 真 } Chin-chow?
chow. 州 }

V. How do you happen to know it, Sir?

Ta 大 } Sir,
jin 人 }
ho 何 } how
e 以 }
che 知 know
che? 之 it?

2nd. V. I have heard, for along time, that at Chin-chow, there was a Person of great learning, whose name was Hwang-foo-yin. I presume you are the person.

Hea 下 }
kwän 官 }
k'hew 久 long
wän 聞 heard
Chin- 真 } Chin-chow
chow 州 }
yew 有 had
ko 個 a
paou 飽 satiated
heö 學 scholar
kaou 叫 } called
tso 做 }
Hwang- 皇 }
foo- 甫 } Hwang-foo-yin;
yin; 吟 }
tsew 就 just
she 是 is
Tsin- 進 }
sze 士 } Tsin-sze,
kung 公 Mr.
mo? 麼 ?

M. It is no other than my Pupil.

Tsew 就 Just
she 是 is
pe 做 worthless
num 門 }
säng. 生 } Pupil.

2nd. V. I have long admired you.

K'hew 久 Long
yang 仰 looked up
ah! 吓 ah!

2nd. V. I dare not presume to appropriate to myself your compliment.

Püh 不 Not
kan. 敢 dare presume.

2nd. V. Pray, Sir, have many of the Tsin-sze come to see you?

Ts'hing 請問 Beg
wän 問 to ask
ta 大人 } Sir,
jin, }
choo 諸 all
Tsin- 進士 } Tsin-sze
sze }
to many
lae 來 come
tsan } to see (you)
këen }
kwo 見過 } have
leaou 了
mo? 麼?

M. Not yet.

Hwan 還 Yet

we. 未 not.

2nd. V. As they have not all come, what is the reason of this Gentleman alone coming.

Choo 諸 All
Tsin- 進士 } Tsin-sze
sze }
we 未 not
lae 來 come,
wei 惟 only
kung 公 Mr.
tüh 獨 alone
che, 至 come,
ho 何 why
yay? 也?

M. Ah! there is a reason.

Ah! 吓 Oh!
yew 有 have
ko 個 a
yuen 緣 } reason.
koo. 故 }

2nd. V. What reason?

Shě 什麼 } What
mo }
yuen 緣 } reason.
koo. 故 }

M. This pupil is different from others.

Chay

ko

pe

mun

säng

yu

pěě

ko

püh

t'hung.

這個
做門生
與別個
不同。

This

worthless

Pupil

with

others

not

same.

2nd. V. Why?

Wei

ho.

爲何

Why?

M. At first he was in prison, I pitied and liberated him; his promotion at present is also owing to me. He is grateful for these two circumstances, and hence has come first to see me.

T'ha

t'hang

ch'hoo

wei

sze

tsae

yüh,

他
當初
爲事
在獄。

He

at

the beginning,

because of

an affair,

was in

prison,

she

hea

kwän

seü

hing

shih

fang,

kin

ko

kaou

chuě;

yew

she

hea

kwän

so

tseu ;

t'ha

kan

tsze

urh

tsěě,

so

e

sëen

lae

k'han

是
下官
恤刑
釋放
今科
高掇
又是
下官
所取
他感
此二
節所
以先
來看

was

I

commiserated

punishment

liberated (him),

now

examination

high

raised;

also

is

I

that which

obtained;

he

moved gratefully

(by) these

two

circumstances,

therefore

first

come

see

laou 老 the old
foo. 夫 fellow.

2nd. V. So,—I am thinking, that as
the Gentleman present was of the
literati, what offence he could
commit.

Ah, 吓 Oh,
seang 想 think
Tsin- 進 }
sze 士 } Tsin-sze,
kung 公 Mr.
ke 既 since
tsae 在 in
Hung- 黌 }
mun, 門 } the College-gate,
so 所 that which
fan 犯 committed
tēih 的 }
she 是 is
ho 何 what
tsuy. 罪 crime.

M. It would take a long time to detail
the affair.

Shwō 說 To speak,
yay 也 also
hwa 話 words

ch'hang. 長 long.

2nd. V. Though its should, I will thank
you to let me know.

Taou 到 Still
yaou 要 want
ts'hing 請 to beg
keaou. 教 instruction.

M. My Pupil's affair. Was it not
respecting marriage.

Pe 敝 Worthless
mun 門 }
säng, 生 } Pupil,
oh 呵 ah,
wei 爲 because of
kēih. 結 knotting?

V. My benefactor.

Gän 恩 Gracious
sze. 師 teacher.

M. Though Mr. Ch'hang be here,
there is no objection to your men-
tioning it. Mention it,—do men-
tion it.

Ah, 吓 Oh,
ne 你 you
kēen 見 seeing
Ch'hang, 張 Ch'hang,

* 黌門 Hung-mun, 'The gate of learning,' a disciple of the school of Confucius.

ta } Mr.
 jin, }
 tsae is
 tsze here,
 püh no
 fang obstacle
 shwö }
 tih } to speak out;
 tēih; }
 shwö } can speak
 tih }
 pa, well,
 shwö }
 tih. } speak can.

2nd. V. I beg to be informed.

Ts'hing 請 Pray
 keaou. 教 inform.

M. What was the name of his father-in-law.

T'ha 他 His
 ling 令 honored
 yō 岳 father-in-law*
 keaou 叫 called
 shē 什麼 }
 mo? } what?

M. His father-in-law's name was She-chih, he rejected a poor man, for the sake of a rich person.

T'ha 他的 } His
 tēih }
 nae Wife'
 yō Father's
 ming name
 hwan call
 She- }
 chih. } She-chih.
 T'ha He
 hēen rejected
 pin poor,
 gae loved
 foo riches
 che 's
 mun. 門 door.

2nd. V. Did this Lady accord with her father's wishes?

Tsze 此 This
 neu 女 woman
 k'ho could
 tsung? 從 accord?

M. This Lady was firm and virtuous,

* 岳 Yō, 'The father of his espoused wife.'

she made an appointment to meet in
the garden.

Sze 斯 This
neu 女 woman
kēen 堅 firm
ching 貞 chaste
seang 相 mutually
ke 期 agreed
hwŭy 會 to meet
tsae 在 in
yuen 園 }
ting- 亭 } the garden.

2nd. V. Did Mr. Tsin-sze* go at the
time.

K'he 其 The
she 時 time
Tsin- 進 }
sze 士 } Tsin-sze,
kung 公 Mr.
k'ho 可 }
tsäng 曾 } already
k'heu. 去 go?

M. Had my Pupil gone it would have
been well.

Pe 敝 Worthless

mun 門 } Pupil
säng 生 }
jō 若 if
k'heu, 去 go,
taou 到 then
she 是 had been
yih 一 a
loän 段 section
haou 好 good
sze. 事 business.

2nd. V. Why did he not go?

Wei 爲 } Why
ho 何 }
pŭh 不 not
k'heu? 去 go?

M. He had some suspicions, and con-
sulted with a friend.

T'ha 他 His
sîn 心 heart
shang 上 upon
hoo 狐 }
e, 疑 } doubted,
yu 與 with
yih 一 }
ko 個 } a

* Though Tsin-sze be not a proper name, it is used as such to prevent circumlocution.

pŭng } friend
yew }
shang } consulted.
e. }

2nd. V. What was that Person's name?

Na } That
jin } man
keaou } called
shin } what?
mo? }

M. That Person's name was —, was —?

Na } That
jin } man
keaou } called
keaou. } called —.

V. Han-she-chung.

Han- }
she- } Han-she-chung.
chung. }

M. Yes, Han-she-chung.

Ah, } Yes,
Han- }
she- } Han-she-chung.
chung. }

2nd. V. Han-she-chung, how then.

Han- }
she- } Han-she-chung,
chung, }
pëen } then
tsäng }
mo } what
yang. } manner.

M. He falsely exaggerated the danger,
and hindered him from keeping the
appointment.—That detested She-
chung, assumed a false dress and
went and deceived her.

T'ha } He
kea } falsely
yen } spoke of
le } danger,
hae }
tsoo } prevented
t'ha } his
tëih }
hing } going to
ke, } the appointment;
kan } deserving of
han } indignation
She- }
chung, } She-chung,
kea } falsely

pan 扮 dressed
k'heu 去 went (and)
tüh 脫 escaped by
pëen 騙 deception.
yay. 也.

2nd. V. Sir, Did this Lady discover it?

Ta 大人 } Sir,
jin, 此 this
tsze 女 woman
neu 可 could
k'ho 認 }
jin 得 } discover
t'ih 出 }
ch'hüh 否 } not?
fow.

M. Sir, (you are there are you,) Miss
She-pëih-taou, was a Lady who had
not yet been out of the female apart-
ments, how was she to know whether
it was her real husband, or a false one?

Ta 大人 } Sir,
jin, 又 further
yew 來 }
lae 了 } come.
leaou.*

na 那 That
She- }
pëih- } She-pëih-taou,
taou, }
she was
ko a
püh not
ch'hüh gone out
kwei }
mun } female apartments
tëih 's
neu } Woman;
tsze; }
na } how
le }
she was
jin }
t'ih } to be discovered
ch'hüh }
she was
chin true
ch'hang } husband
foo }
kea false
ch'hang } husband.
foo.

* Yew-lae-leaou, 'Again coming,' is generally pronounced aside, and denotes being pressed to a topic that one wishes to avoid.

2nd. V. Mr. Tsin-sze, what did you
do after that?

Tsin-	進士	}	Tsin-sze,
sze,			
kung,	公	}	Mr.
e			
how	以後	}	afterwards
pēen			
tsāng	便	}	then
mo			
yang?	怎樣	}	how
			manner?

The Visitor being asked, ere he spoke,
shed tears.

Chŭy	垂問未語先淋	}	Stooping (when)
wān,			
we			
yu			
sēen			
nli.			
			asked,
			re he
			spoke
			first
			wept.

2nd. V. Why do you weep?

We	為何掉下 泪來	}	Wherefore
ho			
chaou			
hea			
lŭy			
lae?			
			bring
			down
			tears
			come?

M. My Pupil's affair is a painful one;
being introduced, it makes him weep.

Pe	敝門生事在傷心 提起掉下泪來	}	Worthless
mun			
sāng			
sze			
tsae			
shang			
sin,			Pupil's
te			affair
k'he			is
chaou			wounding
hea			heart,
lŭy			raising it up
lae.			brings
			down
			tears
			come.

V. Alas!—my family was poor; but
contented in our station, with pure
minds we bore our distress. My
wife's father seeing my circum-
stances, wanted to take my (espoused
wife) and marry her to another.

K'ho	可憐家貧守分	}	Worthy of
lēen			
kea			
pin			
show			
fun,			
			pity,
			family
			poor
			held
			station,

soo 素 pure
 sin 心 heart
 ying 映 (studied by) reflection
 seü 雪 snow and *
 nang 囊 (glow-worm in) a bag's
 ying. 螢 light.
 Wo 我 My
 tse 妻 wife's
 foo 父 father
 k'een 見 seeing
 wan 晚 } my +
 säng 生 }
 kea 家 family
 han, 寒 cold (distressed),
 yaou 要 wanted
 tseang 將 to take
 han 寒 }
 king 荆 } poor wife
 kae 改 change
 kea. 嫁 marriage.

2nd. V. Marry her to another! to whom?

Kae 改 Change
 kea! 嫁 marriage!
 na 那 }
 ko? 個 } which?

M. To Wei, the Keu-m'eh.

Wei, 魏 Wei,
 Keu- 樞 }
 m'eh. 密 } the Keu-m'eh. †

2nd. V. I suppose Wei-kung-l'een.

K'ho 可 }
 she 是 } Was it
 Wei- 魏 }
 kung- 公 } Wei-kung-l'een.
 l'een. 廉 }

M. It is that old dog.

Tsew 就 Just
 she 是 is
 chay 這 this
 laou 老 old
 k'how 狗 }
 tsae. 才 } dog.

* Reference to an Ancient Story of a poor Person, who, for want of other means in Winter, read at night by the light reflected from snow; and in Summer, by the light of the glow-worm.

† 晚生 Wän-sang, 'Evening born,' is used by a younger Person, for the Pronoun I, me, or my.

‡ 樞密 Keu-m'eh, A certain office.

2nd. V. Do not rail, Sir. He was promoted the same year with me.

Ta } Sir,
jin, }
pūh } not
yaou } want
ma, } to rail, —
she } (He) is
heō }
sǎng } my *
tēih }
pe } worthless
t'hung } same
nēen. } year.
M. Oh, he was your fellow Student,
Ah, } Oh,
she } he is
ta }
jin } Your Excellency
tēih } 's
kwei } noble
t'hung } same +
nēen. } year.

2nd. V. He was my fellow Student.

* 學生 Heō-sǎng, 'A scholar,' used for the Personal Pronoun.
+ 同年 T'hung nēen, 'The same year;' i. e. obtained a degree of rank in the same year, such Persons profess a kind of friendship for each other.

She } Is
pe } worthless
t'hung } same
nēen. } year.
M. Sir.

Ta } Sir.
jin. }
2nd. V. Sir.

Ta }
jin. } Sir.

M. I apprehend, Sir, your fellow Student was not very bright.

Kwei } Noble
t'hung } same
nēen, } year,
chih } only
p'ha } fear
k'hēen } defective in
t'hung } intelligence.
ah. }
2nd. V. Not very bright.

K'hēen } Defective in
t'hung. } intelligence.

V. Not very bright; not very bright.

K'hëen 欠 Defective in

t'hung. 通 intelligence.

K'hëen 欠 Defective in

t'hung. 通 intelligence.

(The Mandarin and 2nd. Visitor smiled)

2nd. V. Did your Lady comply?

Ling 令 } Your wife *

ching

k'ho 可 } comply?

tsung.

正
從

V. This Lady would not comply.

Tsze 此 This

neu 女 woman

p'uh 不 not

tsung. 從 comply.

2nd. V. That was good.

P'uh 不 Not

tsung 從 comply

haou. 好 good.

M. She, being indignant, threw herself

into the river, and was never heard
of more.

Han 含 Not disclosing

yuen 冤 resentment, (she)

něih] 溺 sunk in

shwüy, 水 the water,

keang 江 river's

sin 心 heart

woo 無 no

ping. 憑 proof.

2nd. V. Oh, Sir! I suppose they took
this affair and wanted to ruin Mr.
Tsin-sze by it.

Ah, 吓 Oh,

ta 大 } Sir,

jin, 人

seang 想 suppose

tsew 就 then

pa 把 take

tsze 此 this

sze 事 affair

lae. 來 come

* 令正 Ling chin, 'Your wife.' Ling, Honorable, commanding and dignified, is employed for Your. Ching, Right, principal, is used to denote a Person's wife, in contradistinction from those called by courtesy, 如夫人 Joo-joo-jin, 'As a wife;' or 令寵 Ling-chung, 'Your beloved;' i. e. A concubine; in plain language is called 妾氏 Tsëë-she.

hëen 陷 involove *
 hae 害 injure
 Tsin- 進 } Tsin-sze,
 sze 士
 kung, 公 Mr.
 leaou. 了.

M. Yes, they wanted to ruin my
 Pupil.

She 是 } Yes!
 ah! 吓
 lae 來 came
 hëen 陷 to involve and
 hae 害 injure
 pe 做 worthless
 mun 門 } Pupil.
 säng 生
 leaou. 了.

V. They charged me with having vio-
 lated her Person, and consequently
 occasioning her death, and insisted
 on the charge.

Kaou 告 Accused
 wo 我 me
 yin 因 because of
 këen 奸 rape

che 致 leading
 sze, 死 to death,
 keü 屈 stooping under
 wän 問 investigation.
 yay. 也.

2nd. V. Why did you not state the
 matter fully to the Judge?

Tsin- 進 } Tsin-sze,
 sze, 士
 kung, 公 Mr.
 tsäng 怎 why
 püh 不 not
 heang 向 before
 wän 問 the inquiring
 kwän 官 Magistrate
 chih 質 fully, or with witnesses
 pëen 辯 discusts
 mo? 麼 ?

V. Sir, at that time they would not
 suffer me to debate my cause.

Ta 大 } Sir,
 jin 人
 na 那 that
 she 時 time

*陷 Hëen, denotes 'To cause to sink in a pit, to involve in ruin.'

tsǎng 怎 how
 yung 容 allow
 wan 晚 }
 sǎng 生 } me
 chǐh 質 with witnesses
 pēen 辯 discuss.
 ah. 吓

M. Yes, indeed.

She 是 }
 ah. 吓 } Just so.

V. They tortured me in every possible way to confess.

Pih 百 Hundred
 pan 般 ways
 tēih 的 of
 kaou 敲 knocking
 ta 打 beating
 chaou 招 to induce
 ching. 成 to perfect.

M. Sir, My Pupil is a thin and weak scholar; unable to go through the three tortures and six interrogatories. He could not bear the punishment, and was beaten till he confessed.

Ta 大 }
 jin, 人 } Sir,
 pe 敝 my

mun 門 }
 sǎng 生 } Pupil
 she 是 is (a)
 sow 瘦 thin
 kēih 怯 }
 kēih 怯 } weak
 tēih 的 }
 shoo 書 }
 sǎng, 生 } scholar,
 tsǎng 怎 how
 king 經 }
 tih 得 } could pass through
 san 三 three
 kaou 拷 tortures
 luh 六 six
 wǎn, 問 interrogations,
 show 受 receiving
 hing 刑 punishment.
 pūh 不 not
 k'he; 起 bear up;
 keū 屈 stooping under
 ta 打 beating
 ching 成 made
 chaou 招 }
 tēih 的 } to bring the crime
 ah. 吓 } on himself.

2nd. V. Did the Judge not under-

stand that his life was unjustly
sought for?

Wǎn 問官 } Judge
kwǎn 官 }
Pūh 不 not
ming 明 understand
wang 枉 falsely accused
suy 遂 following with
sing 性 }
ming. 命 } life.

M. The Judge did not understand;
the Judge did not understand.

Wǎn 問官 } Judge
kwǎn 官 }
pūh 不 not
ming ; 明 understand ;
wǎn 問 }
kwǎn 官 Judge
pūh 不 not
ming. 明 understand.

V. I am indebted to you, my bene-
factor, for clearing up the false
accusation, liberating me, and saving
my life.

Lae 賴 Depended on
gǎn 恩 }
sze 師 } my benefactor

ming 明 clearing up
yuen 冤 false accusation
shīh 釋 }
fang 放 } and setting at liberty
chaou 超 raising up
woo 吾 my
k'heu 軀 body's
ming. 命 life.

2nd. V. Sir, allow me to ask, how you
found out the proofs of this affair?

Ts'hing 請問 Beg
wǎn, 問 to ask,
ta 大人 } Sir,
jin, 人 }
e 以後 } afterwards
how 便 }
pēen 怎麼 }
tsǎng 樣 } what
mo 問 }
yang 明 } manner
wǎn 明 inquire
ming 明 clearly
tsze 此 this
sze. 事 affair?

M. I felt for him suffering so much
punishment and torture, and exam-
ined into the business.

Hea 下官 } I,
 kwän, 呵 ah,
 ah, 恤 pitied
 seüh 刑 punishment
 hing 鞠 torture,
 keü, 審 judged of
 shin 審 its
 k'he 情 the
 tsing. business.

M. I then thought of a scheme, and
 took She-chung into my house.

Wo 我 I
 tsew 就 then
 sin 心 heart
 sāng 生 produced
 yih 一 a
 ke, 計 plan,
 pa 把 took
 She- 時 } She-chung
 chung 中 }
 lew 留 detained
 tsae 在 in
 foo 府 house
 chung. 中 midst.

M. Still there was no proof.

Woo 無 No

ping. 憑 proof.

M. I could do nothing but dissemble,
 (smiling).

Chih 只得 Only
 tih 得 could
 cha. 詐 deceive.

一. Sir, I tremble as I relate it.

Ta 大人 } Sir,
 jin, 說 }
 shwō 也 } speaking
 yay 也 }
 hwang 惶 agitated
 kung. 恐 fear.

2nd. V. Pray go on, Sir.

Ta 大人 } Sir,
 jin, 請 }
 ts'hing 教 } pray
 keaou. 教 inform.

M. I could only affect to receive him
 as my Son-in-law, and sent a Person
 to demand the pledge of espousals,
 (a pin for the headdress, &c.)

Chih 只得 Only
 tih 得 could
 cha 詐 dissemble
 nă 納 receive

tung } eastern bed;
 chwang;
 kēen } sent
 jin } a man
 chwang } to obtain
 tseu }
 chae } pin, (&c.)
 king. }

— Happily, the villain was enticed
 out of the Lady's bracelets and pin
 for the headdress.

To } Much
 hing, } good luck,
 kēen } the villain
 jin }
 chae } pin
 chuen } bracelets was
 yew } deceived
 ch'hüh } out of,
 yay. }

2nd. V. When you found out the
 retainer of the things stolen, you
 ought at one flogging, to have beaten
 to death that brute.

Ta } Sir,
 jin, }

ke when
 chwang } obtain
 ch'hüh }
 yuen originally
 tsang things stolen
 tsew then
 kae ought
 yih } one
 tun }
 pan } beating
 tsze }
 hwö alive
 hwö alive
 kaou knocked
 sze to death
 chay this
 chüh } brute.
 sang. }

M. You may be sure I did not spare
 him.

Na } That
 she } time
 wo } I
 tsäng } how
 käng } could
 jaou } spare

t'ha. 他 him.

M. I fixed the crime on him, and cleared my Pupil.

T'hang 當時的入罪吾伸做門生.
 she } At that time (he)
 tēih }
 jūh entered
 tsuy, crime,
 woo I
 shun exonerated
 pe my
 mun } Pupil.
 sāng. }

— And now he has been successful (in obtaining literary rank), and rejoices [in the favour his Sovereign.

T'ha 他 He
 fūh 復 again in
 Kin 芹 } Kin-hall, *
 kung, }
 yu at
 kin this time
 tīh obtain
 chung, hit,

* Kin, is the name of an Aquatic Plant, which grows around the Kung, or College of a certain rank. Kin-kung, is the name of a College.

he 喜 rejoices
 mūh 沐 gratefully for
 hwang 皇 Imperial
 gān. 恩 goodness.

— Pray sit down, Sir; why, Sir, have you become pensive?

Ta 大人 } Sir,
 jin, }
 ts'hing 請 pray
 tso; sit;
 ta 大人 } Sir,
 jin, }
 wei 爲 why
 ho 何
 chin 沉 sunk in
 yin 吟 silence
 k'he 起 up
 lae. 來 come.

2nd.V. I am not pensive.—Mr. Tsin-sze, now that you have been successful in your literary pursuits, do you think of your Lady who was drowned?

Pūh 不 Not

she hea kwän chin yin. Ts'hing wän Tsin-sze, kung, joo kin kaou chuë leaou, k'ho sze seang na nēih shwüy tēih foo jin mo?

是下官沉吟。請問進士公。如今高擢了。可思想那溺水的夫人麼。

I } pensive. } Pray ask Tsin-sze, Mr. now highly raised, why think of that drowned Lady

V. My heart is wounded, I feel the deepest regret for my wife.

Chay shang sin tse shih han yuen.

這傷心妻室含冤。

This wounds heart (for my) wife cherish resentment.

2nd. V. Do not be grieved.

Pūh yaou pei shang.

不要悲傷。

Do not be grieved.

M. You must not be grieved,--avoid sorrow.

Pūh pēih pei shang; ts'heay mēen tsow fan.

不必悲傷且免愁煩。

Not necessary to be grieved; therefore avoid sorrow.

V. After the bonds which I have suffered, how can I but think of it.

Foo, tsaou

夫遭

Ah, me

luy 縲 } bonds
 s'ih 綫 }
 keaou 叫 call
 jin 人 Persons
 ts'ang 怎 how
 p'uh 不 not
 sze 思想 think.
 seang.

2nd. V. You may indeed think of it.

K'ho 可 May
 sze 思想 think.
 seang.

M. Indeed you may think of it.

Ching 正是 Just
 she 是 so
 ne 你可 you
 k'ho 思想 may
 sze think.
 seang.

2nd. V. You are yet young, you may marry again.

Chay 這 } Thus
 t'ang 等 }
 ts'hing 青年 azure
 n'een 年 year
 hwan 還 still

kae 該 should
 tsae 再 again
 tseu 娶 marry
 y'ih 一位 } one.
 wei.

V. I carry about with me her bracelets and broach, and can never withdraw my thoughts from her. How shall I ever espouse another!

Wo 我 I
 tei 帶 bear about
 chae 釵 pin
 chuen, 釧 bracelets,
 heuen 懸 suspense
 heuen 懸 suspense
 seang 想念 think
 n'een. 念 muse.
 Ts'ang 怎 How
 kan 敢 dare
 p'ëe 別 another
 tseu 娶 marry!
 ping 娶 marry!
 ting!

M. Do you keep the broach and bracelets about your person morning and evening.

Na That
chae pin
chuen bracelets
she is
chaou morning
sēih evening
pei } carry
tae }
tsae at

T. I am much obliged to you, I

have come on purpose to see you.

To }
lae }
tsh }
lae }
wān }
how. }

purpose

come

to compliment

B. I could not expect this. We are

happy in each other. When did you

arrive, Sir.

K'he (I) how

kan, presume.

pe you (and)

tsae I

tsēe

happy in each other.

豈敢如此幸福

shin } body
tēih }
mo ? }

V. I always keep them about me.

Chaou Morning

sēih evening

pei } attached to my Person
tae }
tēih, they are.

T. I have not seen you for a long time.

Wei (I have been) separate

from instruction.

S. How do you do. I have not seen

you for a very long time. I hope

you have been very well.

T'ing }
Hail! }

Wei separated from

instruction

tsh }
hān }
Kin }
lae }
shih }
tsae }
well }

very (much)

recently

very

well

請了遠近來實在幸福

DIALOGUE IV.

A TRADESMAN AND SCHOLAR.

T. I have not seen you for a long time.

Wei 違 (I have been) separate
keaou 教 from instruction.

S. How do you do. I have not seen
you for a very long time. I hope
you have been very well.

Ts'hing 請了 } Hail!
leaou!
wei 違 separated from
keaou 教 instruction
tīh 得 } very (much),
hān 狠
kin 近 } recently
lae 來
shih 實 } (you) very
tsae 在
nā 納 } well
fūh 福

T. I am much obliged to you, I
have come on purpose to see you.

Tō 托 }
lae, 賴 } Depending on you,
tīh 特 purposely
lae 來 come
wān 問 }
how. 候 } to compliment you.

B. I could not expect this. We are
happy in each other. When did you
arrive, Sir.

K'he 豈 (I) how
kan, 敢 presume,
pe 彼 you (and)
tsze 此 I
tsēē 藉 }
fūh, 福 } happy in each other,

tsun } you, Sir,
kea }
ho what
she time
taou }
leaou. } arrive.

A. I arrived yesterday.

Tsö } Yesterday
j'ih }
tsae then
taou. arrive.

B. We have long been separated.
Two years have passed unheeded.
Have you lately made great progress
in your studies.

Pëë } Separated
keö, } indeed,
to } much
she time
leaou, have been,
p'uh } not
keö } adverting
tseang it will
yew be
eang two
tsae. years.

Kin }
lac } Lately
wän literary
sze thoughts
ta greatly
tsin. advanced.

A. You are very good. I am ashamed
to see you. At my window I have
toiled in vain, I have merely spent
the days and months.

Haou } Well
shwö, } said,
këen } I feel ashamed,
kwei, }
chwang window
hea below
t'hoo in vain
laou, labored,
p'uh } not
kwo } more than
kung } idly pass
yen }
j'ih days (and)
yuë. months.

B. The Examination is at hand. You
will be then full of engagements.

I shall this year have to congratulate you.

Ko	科	}	The examination
chang	場		
tsae	在	is	
tsëë,	卽	instantly,	
tsun	尊	}	(you) Sir,
kea	駕		
man	滿	full	
füh	腹	belly	
king	經	}	of Literature.
lun,	綸		
Kin	今	This	
nëen	年	year	
yih	一	(to) a	
ting	定	certainly	
kung	恭	}	congratulate (you).
he.	喜		

A. You are very kind. I am not so well engaged as you, Sir, transacting business with a circle of friends, and extremely happy.

Haou	好	Well
shwö,	說	said,
püh	不	not
joo	如	as

tsun	尊	}	(you), Sir,
kea,	駕		
king	經	}	trading (to the)
kung	營		
sze	四	four	
hae,	海	seas,	
käng	更	more	
wei	爲	make	
kwae	快	}	pleasant
chang	暢		
che	之	in the	
che.	至	extreme.	

B. To do business is now very difficult. Lately Shih-san hang has had a name, but it is nothing in reality, in consequence of the foreigners being engaged in war; hence, the ships of different countries do not arrive, and there is little sale for the articles of Commerce. Trade is very trifling, and the foreign trade worth nothing. The old saying is true, That the profession of a scholar is best.

Mow	貿	}	Trade
yih	易		
yih	亦	also	
shin	甚	very	

kēen	艱難	}	difficult,
nan,			
kin			
she	近		near
Shih-	時	}	time
san			
hang			
sāng	十三	}	Shih-san
e			
yew			
ming	行		hang's
woo	生意	}	trade
shih,			
yin			
fan	有名		had
jin	無實	}	name
ta			
ch'hang			
shin	因	}	not
kin ;			
koo			
tsze	番人		reality,
ping	打仗	}	because
woo			
pēē			
keang	甚緊	}	foreign
chuen			
	故此	}	men
	並無	}	are fighting
	別港	}	very keenly;
	船	}	therefore,
	並	}	moreover
	無	}	no
	別	}	other
	港	}	port's
	船	}	ships

aou,	到	arrive,	
ho	貨物	}	merchandize
wüh			
püh	不甚		not
shin	消流	}	much
seaou			
lew ;			
so	所以	}	consumption ;
e			
sāng			
e	生意	}	hence,
tan			
pō.			
Joo	淡薄	}	trade
kin			
yang			
hang	如今	}	(insipid and thin)
sāng			
e			
püh	洋行	}	trifling.
chung			
yung			
leaou.	生意	}	Now
Koo			
yun			
chin	不中	}	foreign
she,			
	用了	}	trade
	古云	}	not
	真是	}	hit
		}	use.
		}	Ancient
		}	saying
		}	is true,

Tùh 讀 To read
shoo 書 book
haou. 好 is good.

A. Very true. I have always heard
People say so; but your abilities,
Sir, are superior; you are not to be
compared with men in general. At
a future day, you must succeed.

She 是 } True,
ya, 呀 }
wo 我 I
yih 亦 also
chang 常 always
ting 聽 hear
jin 人 } every body
jin 人 }
shwǒ 說 say
joo 如此 } so;
tsze; 此 }
tan 但 but
Tsun 尊 } Sir's
kea 駕 }
nang 能 } abilities
kan 幹 }
kwo 過 pass
jin (other) men's
pe 人 compare
比

pùh 不 not
joo 如 (as) to
tsin 尋 the seeking
chang 常 common
che 之 the
pei. 輩 class.
Jih 日 Day
how 後 after
pěě 必 } must
jen 然 }
t'ih 得 obtain
le. 利 profit.

B. You are very flattering. I remem-
ber our young days, what happi-
ness we had in learning together; but
now hurried by business, I seldom
see my friends, for which I am ex-
tremely sorry.

Haou 好 Well
shwǒ, 說 said,
hwǔy 回 returning
seang 想 think of
shaou 少 few
nēen 年 years } youth
t'hung 同 (together) same
chwang 窓 window
che 之 the

she,	時	time,
ho	何	} what
tāng	等	
kwae	快	} pleasure,
chang,	暢	
kin	今	now
wei	爲	doing
sāng	生	} business
e	意	
pun	奔	} hurried;
che;	馳	
shaou	少	seldom
tih	得	obtain
tsin	親	personal
how	候	waiting
pāng	朋	} friends,
yew,	友	
shih	實	} really
tsae	在	
fan	煩	} sorry
mun	悶	
che	之	in the
che.	至	extreme.

A. True. Honor and profit drag us along. We both have our difficulties.

She	是	} True,
ya,	呀	

ming	名	a name and
le	利	profit (are)
so	所	the things which
kēen;	牽	drag (us);
pe	彼	you (and)
tsze	此	I
kō	各	(every) each
yew	有	have
nan	難	difficult
choo.	處	circumstances.

B. To-day, now that we have met, my old friend, I must detain you to converse a little.

Kin-	今	To-
jih	日	day
koo	故	old
jin	人	friends
sēang	相	mutually
hwūy;	會	met;
keū	屈	stoop
kea,	駕	Sir,
tsze	此	this
choo,	處	place,
tan	談	} chat
tan	談	
sin	心	heart

size 事 business
joo 如何 } how.
ho. 何 }

A. I am much obliged to you, but I have
to see some other friends. An-
other day I will accept of your in-
vitation. Good morning.

To 多 Many
seay 謝 } thanks,
leaou, 了 }
wo 我 }
joo 如今 } now
kin 今 }
yaou 要 want
pac 拜 to visit
pěe 別 other
yew, 友 friends,
kae 改 } another day
jih 日 }
tsae 再 again
lae 來 come
ling 領 receive
keaou. 教 instruction.
Kaou 告 }
tsze 辭 } Good bye.
leaou. 了 }

B. As it so, I will not urge you to
remain. I will call to-morrow and
return your visit.

Ke 既 Since
joo 如此 } thus,
tsze, 不 }
püh 敢 not
kan 敢 dare
keang 強 violently
lew, 留 detain,
ming 明日 } to-morrow
jih 我 }
wo 到 I
taou 來 to
lae 回 come
hwuy 拜 return
pae. 拜 visit.

A. I cannot expect it, I will send a
chair for you.— Pray return.

Püh 不 Not
kan, 敢 dare,
wo 我 I
ta 打 } send
fä 發 }
keaou 轎 } a chair
tsze 子 }

ts'hing 請 request
ne 你 you
ts'hing 請 pray
hwüy. 回 return.

B. Excuse my not accompanying

you far.

Shoo 恕 Excuse
püh 不 not
yuen 遠 far
sung. 送 accompany.

A. I cannot expect it. Pray go no further.

K'he 豈 How
kan, 敢 dare,
ts'hing, 請 good bye,
lew 留 stop
poo. 步 step.

B. I do not follow you any further.

Püh 不 Not
sung 送 accompany.
leaou. 了.

A. Goodbye.

Ts'hing. 請 Good bye.

DIALOGUE V.

WITH AN ASSISTANT IN LEARNING THE LANGUAGE.

Student. Master, I will thank you to sit down and read with me a little.

Sēen	先生	Before	} Master,
sǎng,	生	born	
ts'hing	請	pray	
tso	坐	sit	
t'hung	同	with	
wo	我	me	
k'han	看	look	
shoo	書	book	
yih	一	a	
hwüy.	會	while.	

Tutor. I am at your service.

Ts'hing	請	Pray
keaou.	教	direct (me).

S. Pray, what is the best book for beginners to read?

Ts'hing	請	Beg
wǎn	問	to ask

ch'hoo	初	begin
hëö	學	to learn
k'han	看	look
shin	甚	} what
mo	麼	
shoo	書	book
wei	爲	is
haou?	好	good?

T. It is of importance to learn the Ta-hëö first.

Sēen	先	First
hëö	學	learn
Ta-	大	} the Ta-hëö,
hëö,	學	
yaou	要	} is important.
kin.	緊	

S. I apprehend the Ta-hëö is difficult, is it not?

Kung } Apprehend
 pa }
 Ta- }
 hěö } the Ta-hěö
 nan } difficult
 ming }
 pih, } to be understood,
 she } is it
 fow? } or not?

T. Next to it, to read the Hung-low-mung, will do very well.

K'he } It's
 t'hsze } next
 nēen } read
 Hung- }
 low- } Hung-low-mung,
 mung }
 shin } very
 haou. } good.

S. I have not seen the Hung-low-mung, have you seen it?

Hung- }
 low- } Hung-low-mung,
 mung, }
 yih }
 pun } first volume
 shoo, } book,

wo } I
 we } not
 tsäng } yet
 kēen; } seen;
 Sēen }
 säng } Master
 kēen }
 kwo } seen it
 mo? } not?

T. I have not brought it with me, but if you wish to see it, I will write to Canton, and present it to you.

Wo } I
 müh } not
 tae } bring
 lae, } come,
 joo } if
 yaou } want
 k'han, } look,
 wo } I
 ke } send
 sin } letter
 taou } to
 Säng } Canton
 tseu } obtain
 lae, } come,
 sung } present

shang 上 up
ne 你 you
k'han. 看. look.

S. Very good, I will trouble you to write for it.

Hän 狠 Very
haou, 好 good,
wo 我 I
to 多 much
fan 煩 trouble
ne 你 you
ke 寄 send
sin 信 letter
tseu 取 obtain
lac. 來. come.

T. I will do so.

Ling 領 Receive
ming. 命. order.

S. How many volumes are there in the Hung-low-mung?

Hung- 紅 }
low- 樓 } Hung-low-mung
mung 夢 }
shoo, 書 book,
yew 有 have
to 多 }
shaou 少 } how many

pun. 本. volumes.

T. Twenty volumes in all. In this book the phraseology is entirely that of Peking.

Kung 共 In all

urh }
shih } Twenty

pun 本 volumes

shoo. 書. book.

Tsze 此 This

shoo 書 book

shwö }
tēih } speaks

tseuen 全 all

she 是 is

King 京 (Pe) king

hwā. 話. dialect.

S. How is this Character 者 pronounced?

Tsze 者 Character

she 是 is

shin }
mo } what

yin? 音. sound?

T. 者 Character is pronounced the same as 這 Chay.

Tsze 者 Character
 yu 與 with
 chay 這 character
 tsze 字 character
 t'hung 同 same
 yin. 音 sound.

S. What is the meaning of 者 Chay?

Chay 者 Character
 tsze 字 Character
 yew 有 has
 shin 甚 what
 mo 麼 what
 keae 解 explanation
 fä? 法 rule?

T. It is an Auxiliary.

Tsoo 助 Assisting
 yu 語 words
 tsze. 辭 expression.

S. I will thank you to repeat the sentence which you now pronounced.

Tsae 纔 Just now
 kang 剛 Just now
 shwǒ 說 pronounced
 tēih 的 pronounced
 na 那 that
 yīh 一 that

keu 句 sentence
 kwa 話 sentence
 ts'hing 請 beg
 tsae 再 again
 shwǒ. 說 pronounce.

S. Was the sentence which I uttered correct.

Wo 我 I
 tsae 纔 just now
 so 所 which
 shwǒ 說 uttered
 na 那 that
 yīh 一 that
 keu 句 sentence
 hwa 話 sentence
 chǒ, 着 right,
 pūh 不 not
 chǒ. 着 right?

T. It was very correct.

Chay 這 This
 hwa 話 sentence
 shwǒ 說 pronounce
 tīh 得 pronounce
 shin 甚 very
 chǒ. 着 right,

DIALOGUE VI.

WITH A SERVANT.

Master. A-füh, go to Pwan-k'he-qua's,
and see whether he be at home or not.

A-	亞	}	A-füh,
füh,	福		
ne	你	}	you
taou	到		
Pwan-	潘	}	go to
k'he	啟		
kwän	官		Pwan-k'he-qua's
kea	家		
le,	裡	}	house
k'han	看		
t'ha	他	}	within,
tsae	在		
kea,	家	}	see
püh	不		
tsae	在	}	he
kea.	家		
			is in
			house,
			not
			in
			house.

S. Pwan-k'he-qua, is in his Factory, Sir.

Laou	老爺	}	Sir,
yay,	潘		
Pwan-	啟	}	Pwan-k'he-qua
k'he-	官		
kwän	在	}	is
tsae	行		
hang	裡		hong
le.			within.

M. What is he doing?

T'ha	他	He	
urh	而	}	now
kin	今		
tsae	在	}	in (his)
hang	行		
le	裡		Factory
tso	做	}	do
shin	甚		
mo?	麼		what?

S. He is now at leisure.

T'ha 他 He
 urh 而 }
 kin 今 } now
 tsae 在 is
 hang 行 Factory
 le 裡 within
 hēen 閒 }
 chō. 着 } at leisure.

M. Ask him if the Tea be ready, I
 want to go and examine it.

Ne 你 You
 k'heu 去 go
 wān 問 ask
 t'ha 他 him
 ch'ha 茶 tea
 yih 葉 leaf
 yu }
 pei } be prepared
 leaou }
 mo ?
 Wo I
 urh }
 kin } now
 yaou want
 k'heu go
 k'han look
 ch'ha tea.

S. He says, that it is all ready, Sir,
 you can go immediately and see it.

T'ha 他 He
 shwō, 說 says,
 ch'ha 茶 tea
 yih 葉 leaf
 too 都 all
 yu }
 pei } prepared,
 leaou, }
 ts'hing request
 Laou }
 yay, } Sir,
 tsze this
 k'hīh moment
 k'ho }
 e } may
 k'heu go
 k'han. look.

M. Turn out this Tea into another chest.

Ne 你 You
 tseang 將 take
 chay }
 ko } this
 ch'ha tea
 taou invert
 kwo pass

pěě 別的 } another
 tēih 的 }
 seang 箱 chest
 k'heu. 去 go.

S. All the chests are emptied, Sir.

Laou 老爺 } Sir,
 yay, 爺 }

kō 各 every
 seang 箱 chest
 too 都 all
 taou 倒 invert.
 kwo 過了 } passed.
 leaou. 了 }

DIALOGUE VII.

EXAMPLE OF THE DEGREES OF COMPARISON.

This year's Tea is pretty good.

Kin 今 This
 nēen 年 year
 tēih 的 's
 ch'ha 茶 tea
 hwan 還 still
 haou 好 good.
 ma. 嗎

Last year's Tea was BETTER than that
 of this year.

K'hew 舊 Last
 nēen 年 year
 tēih 的 's

ch'ha 茶 tea
 haou 好 } better than
 kwo 過 }
 kin 今 this
 nēen 年 year
 tēih. 的 's.

The Tea three year's since, was STILL

BETTER.

San 三 Three
 nēen 年 year
 ts'hēen 前 before
 tēih 的 's
 ch'ha 茶 tea

hwan 還 still
kǎng 更 more
haou. 好. good.

I see the Green Tea this year is not
EQUAL to the Black.

Kin 今 This
nēen 年 year
tēih 's
lō green
ch'ha tea
wo I
k'han see
pūh not
joo as
hīh black
ch'ha tea
haou. good.

The Congou is EXTREMELY GOOD.

Kung- 工 } Congou
foo 夫 }
ch'ha 茶 tea
she 是 is
kēih 極 extremely
haou. 好. good.

Bohea, cannot be SURPASSED.

Woo- 武 } Bohea
 彝 }

The word Dialogue appears a misnomer for the above Piece.

ch'ha 茶 tea
haou 好 good
pūh 不 not
kwo 過 }
tēih. 的 } passed.

However, the Hyson is SUPERIOR TO
EVERY other kind.

Taou 到 }
te 底 } However,
He- 熙 }
chun 春 } Hyson
ch'ha 茶 tea
kwo 過 passes
yu 于 by
kō every
yang 樣 kind
tēih 的 of
ch'ha 茶 tea
yīh. 葉 leaf.

Other Tea is but common.

Pēē 別 }
tēih 的 } Other
ch'ha 茶 tea
too 都 all
ping 平 even
chang. 常 common.

DIALOGUE VIII.

RESPECTING A SHIP.

A. What nation does the Ship belong to, which arrived yesterday?

Tsö 昨 } Yesterday
t'hëen 天 }
lae 來 }
taou 到 }
tëih 的 }
chuen 的 }
she 船 }
na 是 }
yih 那 }
kwö 一 }
tëih. 國 } nations.
 的 }

B. She is an English Ship.

She 是 } Is
Ying- 英 }
këih- 吉 }
le 利 } English

kwö 國 }
tëih. 的 } nation.

A. Where is she anchored.

Tsae 在 } Is
na 那 }
le 裡 } where
wan 灣 }
pö. 泊 } anchored

B. She is anchored at Cross Harbour.

Tsae 在 } Is at
shih 十 }
tsze 字 } Cross
mun 門 }
wan 灣 }
pö. 泊 } anchored

A. I perceive that she is a very large ship

Wo 我 } I
këen 見 } see

na 那 that
yih 一 } one
chih 隻 }
chuen 船 } ship
she 是 is
ta 大 large
t'ih 得 }
hän. 狠 } very.

B. And the larger the better appearance.

Urh 而 } And
ts'heay 且 }
yew 又 more
ta 大 large
yew 又 more
haou 好 good
k'han. 看 look.

A. Only, I do not know if she sails well.

Tan 但 But
p'uh 不 not
che 知 know
t'ha 他 she
tsow 走 go (sail)
t'ih 得 can
kwae 快 fast.
mo. 麼

B. I hear that she sails badly.

Wo 我 I

ting 聽 hear
shwö 說 say
t'ha 他 she
tsow 走 } goes
t'ih 得 }
man. 慢 slowly.

A. I observe that ship's dimensions are not in proportion.

Wo 我 I
k'han 看 see
na 那 that
yih 一 } one
chih 隻 }
chuen 船 } ship's
t'eh 的 }
chih 尺 cubit } dimensions
tsun 寸 points }
p'uh 不 not
t'uy. 對 uniform.

B. Why?

Wei 爲 For
shin 甚 } what
mo 麼 }
yuen 緣 } cause.
koo. 故 }

A. Because she is too broad.

Yin 爲 }
 wei 因 } Because
 na 那 }
 chih 隻 } that
 chuen 船 }
 kwän 寬 } ship (is)
 kwo 過 } broad
 fun. 分. } past
 part.

B. Indeed, the broader a vessel is
 the better.

Kwo 果然 }
 jen, 然 } Indeed,
 chuen 船 }
 chih 隻 } a vessel
 yuě 越 } more
 she 是 } it is
 kwän 寬 } broad
 yuě 越 } more
 haou. 好. } good.

A. That is not enough, it should be in
 proportion.

Chay 這 }
 ko 個 } This
 püh 不 } not
 näng 能 } can
 kow, 殼 } enough,
 yih 亦 } also

y lo 1 要 want
 tso 做 }
 tih 得 } made
 tŭy. 對 } uniform.

B. I tell you that that vessel is a first
 rate.

Wo 我 I
 yu 與 to
 ne 你 you
 shwǒ 說 say
 na 那 }
 chih 隻 } that
 chuen 船 } ship
 she 是 } is
 te 第 } number
 yih 一 } one
 täng 等 }
 tēih. 的 } class.

A. On what account.

Wei 爲 For
 shin 甚 }
 mo. 麼 } what.

B. Because that fore and aft, all
 round her, she is all in proportion.

Yin 因 }
 wei 爲 } Because

t'ha 他的 } her
 tēih 的 }
 chih 尺寸 } dimensions
 tsun 寸 }
 ts'hēen 前後 before
 how 後 behind
 ke 幾 }
 chow 週 } all around
 wei 圍 }
 too 都 all
 tūy. 對 uniform.

A. If it be so, you say very right.

Jō 若是 If
 she 是 is
 chay 這樣 } thus
 yang 樣 }
 ne 你 you
 shwō 說 } say
 tih 得 }
 hān 很 very
 she. 是 right.

B. Beside, she has an excellent Pilot.

Choo 除了 } Exclusive of
 leaou 了 }
 chay 這個 } this,
 ko, 個 }

t'ha 他 she
 hwan 還 beside
 yew 有 have
 shang 上 } superior
 haou 好 }
 yih 一個 } a
 ko 個 }
 to 舵 helm
 kung. 工 workman } Pilot.

A. What is his name?

T'ha 他的 } His
 tēih 的 }
 sing 姓 surname
 shin 甚 } what?
 mo? 麼 }

B. His name is Hamilton.

T'ha 他 His
 sing 姓 surname
 Hea- 吓 }
 me- 咪 } Hamilton.
 le- 喇 }
 tun. 噉 }

A. When will she return?

Ke 幾 } When
 she 時 }
 tsae 纔 then

hwüy 回 return
pun 本 original
kwö. 國 country?

B. At the close of the year.
Nëen 年 Year
hea, 下 below.

DIALOGUE IX.

RESPECTING COTTON.

Master. Go and ask the price of a bale of Cotton.

Ne 你 You
k'heu 去 go
wän 問 ask
yih 一 one
paou 包 bale
mëen 棉 } cotton
hwa 花 's
tëih 的
kea 價 } price
tsëen 錢
to 多 } how much.
shaou. 少.

— How long is a piece of white cloth.

Yih 一 One
pëih 疋 piece

pih 白 white
poo 布 cloth
yew 有 have
ke 幾 } how much
to 多 }
ch'hang, 長 long.

Servant. It is fifteen cubits long, and three broad.

Yew 有 Have
ch'hang 長 long
yih 一 one
ch'hang 丈 ch'hang } ten cubits
woo 五 five
chih, 尺 cubits,
kwän 寬 broad
san 三 three
chih. 尺 cubits.

— The price is ten tales seven mace*

Kea	價錢	} Price
tsëen		
shih	十兩零七錢	ten
leang		tales
ling		odd
ts'hih		seven
tsëen.		mace. *

M. That is not dear, I will have a piece.

P'uh	不貴我要一疋	Not
kwei,		dear,
wo		I
yaou		want
yih		a
p'eh.		piece.

S. It is said, this year's Cotton is very dear.

Yew	有說今年的棉花甚	Have
shwö,		say,
kin		this
nëen		year
t'eh		's
mëen	} Cotton	
hwa		
shin		very

kwei. 貴 dear.

M. I suspect sixteen tales per pecul will be wanted.

Kung	恐怕每擔要賣十六兩銀子	} Apprehend	
pa			
mei			each
t'han			pecul
yaou			want
mae		to sell	
shih	} sixteen		
lüh			
leang		tales	
yin	} money.		
tsze.			

— Tell the Compradore to get a Chop-boat to take this Tea to the ship.

Ne	你說知	} tell
shwö		
che	} Compradore	
Mae-		
pan-		
chaou	} seek	
t'ih		
yih	} one	
chih		

* See Table of Weights and Monies at the close of the volume.

Se- 西
kwa- 瓜
pëen- 扁
chuen 船
tae 帶
chay 這
ch'ha 茶
yih 葉
taou 到
chuen 船
shang 上
k'heu. 去

Chop-boat, *
take
this
tea
to
ship
upon
go.

S. Yes, Sir, but must it not be first marked?

She, | 是
tan, 但
Laou 老
yay, 爺
chay 這
ch'ha 茶
yih 葉
püh 不
yung 用
sëen 先

Yes,
but,
Sir,
this
tea
no
use
first

kwa 掛 put (suspend)
haou 號 mark
mo? 麼?

M. I forgot; —to be sure it must first be marked.

Wo 我 I
wang 忘
ke 記 } forgot,
leaou, 了
kwo 果 } indeed
jen 然 }
woo 務 } must
pëih 必 }
sëen 先 first
kwa 掛 put
haou. 號 mark.

— Better put the chests into their cases.

Chwang 裝 Put
tsae 在 in
taou 套 }
seang 箱 } cases
tsze 子 }
käng 更 } more
haou. 好 } good.

* 西瓜 Se-kwa, is the name of a species of melon, which bears some resemblance to the boat alluded to. It is a large boat employed to take ships' cargo to and from Canton. In the jargon of Canton, 'Chop,' denotes any written document, a Custom-house Permit, and so on. From the boats or lighters mentioned, having always a Permit from the Custom-house, they are probably called Chop-boats.

DIALOGUE X.

WITH THE COMPRADORE.

European. Call the Compradore.
 Ne 你 You
 keaou 你叫 call the
 Mae- 買 } Compradore
 pan 辦 }
 lae. 來. come.

Compradore. What do you wish, Sir?
 Laou 老爺 } Sir,
 yay, 要 } want
 yaou 甚 }
 shin 麼 } what?
 mo?

E. Compradore, you must go a shop-
 ping.
 Mae- 買 } Compradore
 pan 辦 }
 ne 你 you
 taou 到 to

poo } shop
 sze }
 le within
 k'hen go
 mae buy
 tung } things.
 se.

C. What things do you want, Sir.
 Laou 老爺 } Sir,
 yay, 要 } want
 yaou 甚 }
 shin 麼 } what
 mo }
 tung } things.
 se.

E. I want three pieces of white cloth.
 Yaou 要 Want
 san three

pěih 疋 pieces
p'ih 白 white
poo. 布 cloth.

C. Of what quality.

Yaou 要 Want
na 那 what
y'ih 一 one
tang 等 class
těih 的 of
poo. 布 cloth?

E. The finer the better.

Yuě 越 More
se 細 fine
yuě 越 more
haou. 好 good.

C. What other articles do you wish,

Sir?

Hwan 還要 Beside
yaou want
shin } what?
mo ? } 麼

E. I want a piece of Nankeen better
than this; I want also some of the
best snuff.

Hwan 還要 Beside
yaou want
y'ih 一 one

pěih 疋 piece
Tsze- 紫
hwa- 花 } Nankeen,
poo, 布

pe 比 compared with

chay 這 } this
ko 個

haou; 好 good;

hwan 還 beside

yaou 要 want

shang 等 superior

t'ang 的 class

těih 的 of

pe 鼻 } snuff.
yen. 烟

C. How many pounds do you want.

Pe 鼻 } Snuff
yen 烟

yaou 要 want?

to 多 } how many
shaou 少

kin. 斤 catty

E. I want six pounds; I want too,
some of the best wine; I want a pair
of very good stockings.

Yaou 要 Want
lüh 六 six

kin ; catty ;
 yew also
 yaou want
 shang
 haou } best
 tēih
 tsew ; wine ;
 yew also
 yaou want
 yih one
 shwang pair
 kēih extremely
 haou } good
 tēih
 nǎ wǎ } stockings.
 tsze.

C. This piece of Cloth is extremely good; the Snuff is better than yesterday's; the Stockings cannot be surpassed.

Chay This
 pēih piece
 poo cloth
 she is
 hǎn very
 haou } good ;
 tēih ;

chay } this
 ko
 pe } snuff
 yen
 tsō } yesterday
 t'hēen
 tēih 's
 pūh not
 joo as
 kin- to-
 t'hēen day
 tēih 's
 haou ; good ;
 chay this
 shwang pair
 nǎ wǎ } stockings
 tsze
 haou good
 pūh not
 kwo } passed.
 tēih.

E. Very good.

Shih } Really
 tsae
 she is
 haou } good.
 tēih.

DIALOGUE XI.

WITH A LINGUIST.

European. Linguist, what ship was it
which arrived yesterday?

T'hung	通事	}	Communicate	}	Linguist
sze,			business		
tsö	昨天	}	yesterday		
t'hëen					
yew	有	}	have		
shin					
mo	甚麼	}	what		
chuen					
taou?	船到		ship arrive?		

Linguist. An American ship arrived.

Tsö	昨天	}	Yesterday		
t'hëen					
yew	有	}	have		
Hwa-					
ke	花旗	}	flower		American
chuen					
	船		flag ship		

yǐh	一隻	}	one
chǐh			
taou	到了	}	arrived.
leaou.			

E. Has that Country ship got her
Grand Chop (clearance) yet?

Na	那隻	}	That
chǐh			
keang	港	}	Bay
k'heö			
chuen	脚	}	Country
yew			
hung	船	}	ship
pae			
ch'hüh	有紅牌	}	clearance
müh			
yew?	出沒	}	document
	有	}	issued
	沒有	}	not
	有	}	have?

L. Not yet, in consequence of the
Hoppo being absent from the office.

We 未 Not
yew, 有 have,
yin 因 because
Hae- 海 } Hoppo's
kwän 關 }
Ta 大 } Excellency
jin 人 }
püh 不 not
tsae 在 is
ya 衙 office
nŭy. 內 within.

E. When will he return to the office?

Ta 大 } Excellency
jin 人 }
ke 幾 } when
she 時 }
hwŭy 回 return
ya 衙 }
mun? 門 } to office?

L. After supping this evening at the
Commander of the Forces, he will
return; and the Clearance may be
signed to-morrow.

Kin 今 This
wän 晚 evening

tsae 在 at
Tsëang- 將 }
keun, 軍 } Tsëang-keun,
na 那 that
le 裡 place
yin 飲 drink
wan 完 finish
pëih 必 }
ting 定 } must
hwŭy 回 return
lae, 來 come,
ta 大 } Clearance
pae 牌 }
k'ho 可 } may
e 以 }
ming 明 } to-morrow morning
tsaou 早 }
ch'hüh. 出 be issued.

E. Very well. Have our ships deli-
vered all their cargo, or not?

Pa 罷 } Enough,
leaou, 了 }
wo 我 my
pun 本 original
kwö 國 nation
chuen 船 ship
k'he 起 take up

ho 貨 cargo
 wan 完了 } finished,
 leaou, 了 }
 mûh 沒 not
 yew? 有 have?

L. The Company's goods are all up
 there are yet two boats of the Cap-
 tain's things not brought up.

Kung- 公 } Company's
 sze 司 }
 ho 貨 cargo
 k'he 起 take up
 wan; 完 finish;
 hwan 還 still
 yew 有 have
 leang 兩 two
 ting 艇 boats
 chuen 船 Ship- }
 choo 主 lord } Captain's
 ho 貨 goods
 we 未 not
 k'he. 起 taken up.

E. When these two boats come up,
 let me know.

Na 那 Those
 leang 兩 }
 chih 隻 } two

ting 艇 boats
 taou 到了 } arrive at
 leaou 了 }
 ching, 城 the city,
 ne 你 you
 tsëë 卽 immediately
 keaou 告 } inform
 soo 訴 }
 wo 我 me
 che 知道 } to know,
 taou, 道 }
 tsew 就 } just so.
 she 是 }
 leaou. 了 }

L. Very well, These two boats are
 to go to Mowqua's. I will now re-
 quest him to send two boats, and by
 the day after to-morrow, they will
 be up at Canton.

She, 是 Yes,
 she, 是 yes,
 na 那 those
 leang 兩 two
 ting 艇 boats
 he 係 are (by)
 Kwang- 廣 }
 le 利 } Mowqua's

hang hong }
 show } received,
 leaou. }
 Wo I
 joo }
 kin } now
 ts'hing request
 na that
 hang hong
 fā to send
 ting boats
 k'heu to go
 k'he; take up;
 how } the day after to-
 t'hēen } morrow
 na those
 leang two
 ting boat's
 ho goods
 pēih must
 taou reach
 Sāng- }
 ching. } Canton.
 leaou. }

E. That will do. Has the Country
 Ship sent down her Chow-chow Chop
 yet?

Chay }
 ko } This (is)
 haou, good,
 na that
 keang }
 k'heō } Country
 chuen }
 chih } ship
 hea }
 leaou } sent down
 saou sweep } last boat
 tsāng hold } load (of)
 ho goods
 mūh not
 yew? have?

L. There are still two boats of the re-
 gular goods to go down; if they were
 gone down, the Captain will certainly
 take down his Chow-chow Chop.

Hwan }
 leang } Still
 ting } two
 ching } boats
 tan } regular
 ho } document
 we } cargo
 hea, } not
 gone down,

j8 若 If
 leang 兩 two
 ting 艇 boats
 ching 正 } ship's cargo
 tan 單 }
 hea 下 } go down,
 leaou, 了 }
 chuen 船 Ship } Captain
 choo 主 lord }
 pēih 必 } must
 ting 定 }
 saou 掃 } send down the last
 tsäng 艙 } boat.
 leaou. 了. }

E. Very good. I have no further business:—you may go.

Haou, 好 Good,
 hwan 還 beside
 we 未 not
 yew 有 have
 shin 甚 } (what) any
 mo 麼 }
 sze 事 business
 ne 你 you
 k'ho 可 } may
 e 以 }
 k'heu. 去 go.

DIALOGUE XII.

RESPECTING THE SEISURE OF A THIEF.

Yesterday, when I was in the streets,
I met a soldier dragging along a
thief.

Tsō	昨天	}	Yesterday
t'hēen			
tsae			
keae	在		being
shang	街		the street
fung	上		upon
chō	逢	}	met
yīh	着		
ko	一	}	a
ping	個		
na	兵		soldier
la	拿		seizing (and)
yīh	拉		dragging
ko	一	}	a
tsīh.	個		
	賊		thief.

Behind were a great number of Per-
sons, who wished to rescue the thief.

How	後	After	
yew	有	there where	
heu	許	}	a great many
to	多		
jin	人		persons
yaou	要		wanted
k'hew	救	}	to rescue
keae	解		
na	那	}	that
ko	個		
tsīh.	賊		thief.

Then the soldier threatened them,
saying, if you sit at liberty a thief
taken by the Mandarin, you will
all be guilty.

Na	那	That
----	---	------

she 時 time
 keae 解 } the soldier
 ping 兵 }
 hih 嚇 } threatened
 hoo 呼 }
 t'ha 他們 } them
 mun 們 }
 shwö, 說 saying,
 kwän 官 } Mandarin
 foo 府 }
 na 拿 seized
 tēih 的 the
 tsih 賊 } thief,
 jin, 人 }
 joo 如 } if
 jö 若 }
 fang 放 let
 k'heu 去 go
 ne 你 } you
 täng 等 }
 too 都 all
 she 是 will
 yew 有 have
 tsüy 罪 } crime.
 tēih. 的 }

They did not regard his threatening, but set at liberty the thief. The soldier not assenting, they wrangled and at last killed the soldier.

T'ha 他們 } They
 mun 們 }
 püh 不 not
 le 理 regard
 t'ha 他 his
 hih 嚇 } threatening
 hoo 呼 }
 tēih 的 's
 hwa, 話 words,
 tseang 將 took
 tsih 賊 } the thief
 jin 人 }
 fang 放 let (him)
 k'heu. 去 go.
 Keae 解 } The soldier*
 ping 兵 }
 puh 不 not
 e; 依 comply;
 leang 兩 } both parties
 kea 家 }
 seang 相 mutually

* 解 Keae, denotes 'To deliver to a Magistrate.'
 is the soldier who was carrying the thief to a Magistrate.

解兵 Keae ping,

tsäng 爭 wrangled
king 竟 at last
tseang 將 took
keae 解 } the soldier (and)
ping 兵 }
ta 打 struck (him)
sze. 死 dead.

Those that were looking on, were all
thrown into confusion and fled on
every side, the murderer also got off,
without the least trace of him.

Tsëë 卽時 } Then
she 那些 }
na } those
seay }
k'han 看的 looking,
tëih 的 the
chung 衆 }
jin } multitude
too 都 all
lwan 亂 confusion
k'he 起 up
lae, 來 rose,
sze 四 four
choo 處 places
paou 跑 run
k'hae, 開 apart,

leen 連 including
na }
ko } that
heung 兇 murderous
show 手 hand
too 都 all
e 已 already
tüh 脫 escaped (and)
taou 逃 run
woo 無 no
tsung. 踪 trace.

The Constable immediately informed
the officer of the district; and he
instantly sent messengers to search
and apprehend the murderer.

Tsëë 卽時 } Then
she }
te 地 district
paou 保 surety
lëih 立 }
k'h'ih } instantly
paou 報 reported it to
te }
fang } the district
kwän. Mandarin.
Kwän }
foo } The Mandarin

suy 隨 }
 tsëë 卽 } forthwith
 tsew 就 }
 pae 派 } soon
 chae 差 } despatched
 jin 人 } messengers
 sze 四 }
 choo 處 } every where
 cha 查 } to search (and)
 na 拿 } take
 heung 兇 }
 show. 手 } the murderer.

The messengers sought every where and
 could not find him. After three
 days, they apprehended the mur-
 derer, and brought him to the
 court of the district.

Chae 差 }
 jin 人 } The messengers
 kō 各 } every
 choo 處 } place
 seun 巡 } went round
 mēë 覓 } to seek
 tsëih 輯 }
 na 拿 } and seize, (but)
 pūh 不 } (did) not
 kēen; 見 } see (him);

kwo 過 }
 leaou 了 } Past had
 san 三 } three
 t'hēen 天 } day
 tsae 纔 } then
 na 拿 } seized
 hwō 獲 }
 heung 兇 }
 show 手 } the murderer
 keae 解 } and brought (him)
 taou 到 } to
 Hēen 縣 }
 le 裡 } within the Hēen
 ya 衙 }
 mun. 門 } court.

The Magistrate tried the murderer,
 but he would not confess.

Kwān 官 }
 foo 府 } The Magistrate
 shin 審 } judged and
 wān 問 } asked
 heung 兇 }
 show, 手 } the murderer,
 t'ha 他 } He
 king 竟 } yet
 pūh 不 } not
 käng 肯 } would

jin 認 confess
tsüy 罪 the crime.

The Magistrate set in motion severe punishment, and tortured him. Doing this again, and a third time, he confessed.

Na 那 That
she 時候 } time
how }
kwän 官府 } the Magistrate
foo }
tsew 就 forthwith
tung 動 moved
ta 大 great
hing 刑 punishment
kaou 拷 torture
wän, 問 asked,
tsae 再 again and
san 三 a third time
sin 訊 questioned and
kew, 究 scrutinized,
tsae 纔 then
chaou. 招 took it to himself.

The Magistrate having finished the trial, wrote out his confession, and put him in prison.

Kwän 官 } The magistrate
foo 府 }
shin 審 judged
ming, 明 clearly,
süy 隨 forthwith
tsëë 卽 immediately
hwä 畫 drew out (his)
kung 供 declaration (and)
show 收 received (him to)
këen 監 } prison.
nuy. 內 }

As there was sufficient proof, the Magistrate proceeded to condemn him. The next day, they sent the murderer to Canton, to be executed.

Taou 到 } At last
te 底 }
yin 因 because
chay 這 } this
ko 個 }
sze 事 business
yew 有 had I
ping 有 } There are a great many
k'heu 憑 } proof
so 據 } in China; when I
e 所以 } therefore

te 地方 } the district
 fang
 kwǎn 官 Magistrate
 tsae 纔 then
 kǎng 肯 agreed
 ting 定了 } to fix
 leaou 了他的 } his
 t'ha
 tēih
 sze 死 death
 tsüy. 罪 crime.
 Taou 到 On
 ts'hze 次日 next
 jīh 日 day (he)
 tseang 將 took
 heung 兇手 } the murderer
 show
 keae 解 conveyed (him)
 taou 到 to
 Sang 省 } Canton
 ching
 chang 償 to forfeit
 ming. 命 life.

There are a great many idle Persons
 in China ; when I was in Canton, I
 daily saw messengers going along
 the streets to take thieves.

Chung 中國 } Chinese
 kwō
 te 地方 } country
 fang
 lan 爛 } vagrant people
 tsae
 to 多 many
 tīh 得 } very,
 hǎn, I
 wo 我 at
 tsae
 Sǎng 在省 } Canton
 ching
 tēih 的 the
 she 時候 } time,
 how, each
 mei 每日 day
 jīh
 chang 常 constantly
 k'han 看 saw
 kēen
 chae 差 } runners
 jin
 kwo 過 } passing along the
 tsae
 keae 在 streets
 shang 街上

na }
leaou }
tsih. }
拿了賊 }
I taking }
thieves. }

Carrying them to the court, to put the
cangue on, or to beat them. Though
it be constantly thus, yet they steal
and do not fear the laws.

Keae }
taou }
ya }
mun }
kea }
ta. }
Süy }
jen }
joo }
tsze, }
chang }
yew }
jin }
t'how }
tung }
se }
püh }
kung }
pa }
解到衙門柳打雖然如此常有人偷東西不恐怕 }
Carrying (them) }
to }
the court to be }
cangued (and) }
beaten. }
Though }
thus, }
constantly }
have }
people }
stealing }
things }
not }
fearing }

wang }
fa. }
王法 }
royal }
law. }

These bad People are extremely/fool-
ish. If the Magistrates be not vi-
gilant in taking them, it will be im-
possible to live in this place.

Chay }
seay }
gō }
jin }
shih }
tsae }
hoo }
joo }
t'ih }
hän, }
jō }
she }
te }
fang }
kwän }
püh }
kin }
na }
t'ha }
mun, }
這些惡人實在糊塗得很若是地方官不勤拿他們 }
These }
bad }
people }
really }
stupid }
very, }
if }
(it) be (that) }
district }
officers }
not }
diligent }
take }
them, }

chay } 這個地方 }
 ko } this
 te } place (to)
 fang }
 yih } a certainty
 ting }
 choo dwell
 püh not
 tih. can.

I now perceive, that to live in this
 place, is not very pleasant.

Joo } 如今 }
 kin } Now

wo } 我看將來住這個地方 }
 k'han } I see
 tseang } take
 k'he } up
 lae, } come,
 choo } dwell
 chay } this
 ko }
 te } place
 fang }
 püh } not
 to } very
 haou. } good.

It occurs to me.

DIALOGUE XIII.

RESPECTING COTTON.

Tradesman. How many Catty is there
in a bale of Cotton?

Yih 一 One
paou 包 bale
mëen 棉 Cotton
hwa 花 not
yew 有 have
to 多 how many
shaou 少 how many
kin 斤 catty
chung? 重 heavy?

Merchant. It weighs a hundred Catty.

Yew 有 Have
yih 一 one
pih 百 hundred
kin 斤 catty
chung. 重 heavy.

T. Is it dear or cheap?

She 是 Is
kwei 貴 dear
she 是 is
tsëen? 賤 cheap?

M. It is uncertain, not knowing how
much has come.

Joo 如 Now
kin 今 Now
we 未 not
ting, 定 certain,
püh 不 not
che 知 know
lae 來 come
leaou 了 has
to 多 how much
shaou? 少 how much

— If much comes it will of course be
cheap; if little, I fear it will be high.

Lae } Come
 tih }
 to } much
 tsew } then
 tsëen, } cheap,
 lae }
 tih } come
 shaou } little
 chih } only
 pa } fear
 tsew } then
 yaou } will be
 kwei. } dear.

M. What is it bought for at present?

Joo } Now
 kin }
 yaou } want
 mae } to buy
 shin }
 mo } what
 kea }
 tsëen? } price?

T. Now, I think it is sold at four-
 teen tales.

Joo } Now
 kin }
 tsëen }
 leaou }

chih } only
 pa } I apprehend
 yaou } want
 mae } to sell at
 shih }
 sze } fourteen
 leang } tales
 yin }
 tsze. } silver.

T. It is high, I cannot give so much.

Kwei }
 leaou } Dear
 wo } I

ch'hüh } produce
 püh } not
 tih } can
 chay }
 mo } so
 ta } great
 kea } heavy
 tsëen. } price.

I will wait till it be a little cheap.

er, and then buy

Wo } I
 täng } wait
 tsëen }
 leaou } cheap

tsae 纔 then
mae. 買 buy.

— If I buy dear, I shall loose instead
of making any thing by it.

Jö 若 If
she 是 it be
mae 買 } bought
t'ih 得 }
kwei, 貴 dear,
she 是 it
yaou 要 will
ch'ih 折 break
pun, 本 the prime (cost),
we 未 not
yew 有 have
ts'een 錢 money
chwan. 賺 profit.

— When the Cotton arrives, I will
thank you to let me know.

Yew 有 Have
M'een 棉 } Cotton
hwa 花 }

taou 到 } arrive,
leaou, }
ts'hing 請 thank
ne 你 you
chö 着 to order
jin 人 a man
yu 與 to give
wo 我 me
ko 個 a
sin. 信 letter (a word).

M. Very well, I will send a Person to
let you know.

She, 是 Yes,
jö 若 if
lae 來 } come,
leaou, }
wo 我 I
ta 打 } send
fä 發 }
jin 人 a man
ts'hing 請 to request
ne. 你 you.

DIALOGUE XIV.

ON PURCHASING SILK.

A. Shopman, I want a piece of Blue Silk.

Sze	事	Business	} Shopman,
t'how	頭	head	
kung,	公	man,	
wo	我	I	
yaou	要	want	
mae	買	to buy	
yih	一	a	
pěih	疋	piece of	
lan	藍	blue	
töan	緞	} silk.	
tsze.	子		

B. We have Silk of every sort and price; the goods are of superior and inferior qualities; the prices are high and low.

Wo	我	} We
mun	們	

yew	有	have
töan	緞	} silk;
tsze;	子	
kö	各	every
täng	等	degree
kea	價	} price
tsëen	錢	
ho	貨	the goods
yew	有	are
kaou	高	high
te;	低	low;
kea	價	price
yew	有	is
kwei	貴	dear
tsëen.	賤	cheap.

A. I will thank you to give me some to look at.

Ts'hing	請	Beg
---------	---	-----

ne 你 you
na 拿 take
seay 些 a little
yu 與 give
wo 我 me
k'han. 看. look.

B. This piece of Silk is of the first quality.

Chay 這 This
pēih 正 piece
tōan 緞 } silk
tsze 子 }
she 是 is
ting 頂 vertex
haou 好 }
tēih. 的 } good.

A. How long and broad is it?

Yew 有 Have
to 多 (how) much
ch'hang, 長 long,
yew 有 have
to 多 (how) much
kwō? 闊 broad?

B. The length is thirty cubits, the breadth three cubits and a half, the price thirty dollars.

Ch'hang 長 Long

san 三 three
ch'hang, 丈 ch'hang,
kwän 寬 broad
san 三 three
ch'ih 尺 cubits (and)
pwan, 半 half,
kea 價 } price
tsēen 錢 }
san 三 } thirty
sh'ih 十 }
yuen. 員 dollars.

A. I will give you twenty dollars.

Wo 我 I
ch'ih 只 only
haou 好 like
ch'hüh 出 } to produce
t'ih 得 }
urh 二 } twenty
sh'ih 十 }
yuen. 員 dollars.

B. If you like, Sir, I will abate you five dollars, I cannot do more.

Jō 若 If
laou 老 } Sir,
yay, 爺 }
chung 中 } likes,
e, 意 }

wo 我 I
 tsew 我就 then will
 këen 減 lessen
 woo 五 five
 yuen 員 dollars
 mae 賣 sell
 yu 與 to
 ne, 你 you,
 to 多 more
 këen 減 lessen
 püh 不 not
 nāng. 能 can.

A. Very well, I will thank you to
 send it to my house. I have no
 money on me, you must enter it on
 the book.

Pa 罷了 } Enough,
 leaou, }
 ts'hing 請 beg
 ne 你 you
 chō 着 send (order)
 jin 人 man
 na 拿 take
 k'heu 去 go
 wo 我 my
 kea } house;
 le; }

wo 我 I
 we 未 not
 yew 有 have
 yin 銀 silver
 tae 帶 bring
 lae, 來 come,
 ts'hing 請 beg
 ne 你 you
 shang 上 }
 ch'hang. 賬 } put it on the account.
 B. Very well,
 Haou 好 Well
 shwō, 說 said,
 she 是 }
 leaou. 了 } yes.

A. I forgot;—I will trouble you to
 open it out. I am afraid that it is
 damaged.

Wo 我 I
 wang 忘 } forgot,
 leaou, }
 ts'hing 請 beg
 ne 你 you
 ta 打 strike
 k'hae 開 open
 wo 我 I
 k'han; 看 look;

chay 這 this
 pēih 疋 piece
 töan 緞 } silk
 tsze 子 }
 pa 怕 fear
 k'he 其中 it's
 chung 中 midst
 k'ho 可 may be
 maou 毛病 } damaged.
 ping. }

B. It is unnecessary to open it, I was
 at the Weaver's and chose it. You
 may be quite easy.

Pūh 不 No
 yung 用 use
 ta 打 strike
 k'hae 開 open
 k'han, 看 look,
 wo 我 I
 tsae 在 at
 Ke 機 Weaver's
 fang 房 room
 kēen 揀 } chose
 seuen }
 lae 來 } come,
 tēih, 的 }

k'ho 可 } (you) may
 e 以 }
 fang 放 compose
 sin. 心 heart.

A. Very well;—I think I do not owe
 you for any thing beside.

Joo 如此 } Thus
 tsze }
 pa 罷了 } enough,
 leaou, }

wo 我 I
 chae 猜 think
 pūh 不 not
 k'hēen 欠 owe
 ne 你 you
 pēē 別 other
 hēang 項 kind
 tēih 的 of
 ho 貨 goods
 kea 價 } price.
 tsēen. 錢 }

B. No, you always pay me ready money.

Ne 你 You
 we 未 not
 yew, 有 have,
 ne 你 you
 kea, 駕 Sir,

hwüy 回 } always
 hwüy 回 }
 chaou 照 }
 koo 顧 } countenance (me)
 mae 買 buy
 ho 貨 goods
 too 都 all
 she 是 are
 hēen 現 present time
 yin. 銀 money.

A. You are very right. I do not like
 to be in People's books.

Pùh 不 Not
 tso, 錯 mistake,
 wo 我 I
 pùh 不 not
 hwan 歡 }
 he 喜 } like
 k'hēen 欠 owe
 pēē 別 other
 jin 人 }
 tēih 的 } men's
 ch'hang 賬 }
 mùh. 目 } accounts.

B. I shall certainly send the amount
 to-morrow: but if I do not come,
 I will thank you to send the bill and

a receipt to me. If the money is
 not at hand, I will send the receipt
 back again.

Wo 我 I
 ming 明 }
 t'hēen 天 } to-morrow
 tsze 自 }
 jen 然 } indeed
 ts'hing 清 clear
 sung 送 present
 lae 來 come
 ch'hang. 賬 the account.
 Jō 若 If
 wo 我 I
 ming 明 }
 yih 日 } to-morrow
 pùh 不 not
 lae, 來 come,
 ts'hing 請 beg
 nā^e 你 you
 k'hae 開 open (on)
 che 紙 paper
 ch'hang 賬 }
 mùh 目 } account
 tan, 單 bill,
 kēih 及 and
 show 收 receive

tan	單	bill (send)
yu	與	to
wo	我	my
shay	舍	} house;
hea;	下	
jō	若	if
wo	我	my
yin	銀	} money
tsze	子	
pūh	不	not
pēen,	便	convenient,
wo	我	I
tsew	就	will then
ta	打	strike
hwūy	回	back
show	收	} the receipt
tan	單	
yu	與	to
ne.	你	you.

A. I again forgot, I want a piece of Black Silk if you can cut it, about three cubits long.

Wo	我	I
yew	又	again
wang	忘	} forgot,
leaou,	了	
hwan	還	still

yaou	要	want.
yīh	一	a
kwae	塊	fragment
hīh	黑	black
tōan	緞	} silk,
tsze,	子	
jō	若	if
ne	你	you
k'ho	可	} can
e	以	
ts'hēen	剪	} cut
tīh	得	
ta	大	} about
yō	約	
san	三	three
chīh	尺	cubits
yu	與	for
wo.	我	me.

B. That can be done; I will put up this Black Silk with the Blue, and send it to your house.

Tso	做	} Can do it,
tīh,	得	
chay	這	this
hīh	黑	black
tōan	緞	} silk
tsze	子	

yih 一 one
 tsung 總 whole
 paou 包 bundle up
 tsae 在 be
 lan 藍 blue
 tōan 緞 silk
 tsze 子

nuy, 內 within,
 chō 着 order
 jin 人 man
 sung 送 present
 taou 到 to
 foo 府 } your house.
 shang. 上 }

DIALOGUE XV.

WITH A TEACHER OF CHINESE.

Student. I will thank you to read
 this page.

Ts'hing 請 Thank
 ne 你 you
 nēen 念 to read
 chay 這 this
 yih 一 one
 pēen 篇 page
 shoo. 書 book.
 Ts'hing 請 Speak slowly.
 Ts'hing 請 Pray

man 慢 } slowly
 man 慢 } slowly
 shwō. 說 speak.

Teacher. Write the plain hand, and
 not the contractions.

Ts'hing 請 Pray
 seay 寫 write
 ching 正 the proper
 tsze, 字 character,
 pūh 不 not
 yaou 要 want

kēen 減 lessened
pēih 筆 pencil
seay 寫的 } writing.
tēih. 的 }

— How is that Character written.

Na 那 } That
ko 個 }
tsze 字 character
she 是 is
shin 甚 } what
mo 麼 }
seay 寫 writing
fā? 法 rule?

— What is the Radical of the Character

ter 慢 Man?
Man 慢 Man
tsze 字 character
tsae 在 is in
ho 何 what
poo? 部 Radical?

— Are there any Books to be bought in Macao?

Gaou- 澳門 } Macao
mun 門 }
yew 有 have
shoo 書 books
mae 買 to buy

müh 沒 not
yew? 有 have?
— What is the difference between these two Characters?

Chay 這 These
leang 兩 } two
ko 個 }
tsze 字 characters
yew 有 have
ho 何 what
fun 分 } difference?
pēē? 別 }

— Who wrote the Four-books?

Ts'hing 請 Beg
wān 問 to ask,
Sze- 四 } Four-books
shoo 書 }
she 是 were
ho 何 whose
tsō 作 } making?
tēih? 的 }

B. The Four-books were written by four Persons.

Sze- 四 } Four-books
shoo 書 }
she 是 were

size 四 }
ko 個人 } four

jin 人 Person's
tsö 作 }
tëih. 的 } making.

— Shang-lun, Hea-lun, were written
by Confucius.

Shang- 上 }
lun 論 } Shang-lun, and

Hea- 下 }
lun 論 } Hea-lun,
she 是 were

Kung- 孔 }
foo- 夫 } Confucius
tsze 子 }
tsö 作 }
tëih. 的 } making *

— The Ta-hëö, was compiled by
Tsäng-tsze.

Ta- 大 }
hëö 學 } The Ta-hëö

she 是 was

Tsäng- 曾 }
tsze 子 } Tsäng-tsze's

tsö 作 }
tëih. 的 } making.

— The Chung-yung was compiled
by Tsze-sze.

Chung- 中 }
yung 庸 } Chung-yung

she 是 was

Tsze- 子 }
sze 思 } Tsze-sze

so 所 that which

tsö. 作 made.

— Shang-mung and Hea-mung, were
written by Mäng-tsze.

Shang- 上 }
mung 孟 } Shang-mung

Hea- 下 }
mung 孟 } Hea-mung

she 是 was

Mäng- 孟 }
tsze 子 } Mäng-tsze

so 所 that which

tsö. 作 made.

A. With which should a Learner begin?

Ts'hoo 初 Begin }
hëö 學 to learn } A learner

k'he 起 }
t'how 頭 } at first

* They merely contain his sayings, which were taken down by his Pupils.

she }
k'ho } should
tüh }
na } read
yih } which
pun? } one
 } volume?

B. He ought to begin with the Ta-hëö;
but as the style and doctrines of the
Ta-hëö and Chung-yung, are more
abstruse than the others, it is better
to begin with Shang-lun.

Ying }
tang } (He) should
tsung }
Ta- } from
hëö }
k'he } the Ta-hëö
t'how; }
tan } begin;
Ta- } but
hëö } Ta-hëö
k'heih } and
Chung- }
yung, } Chung-yung,
wän } style
le } doctrines

yuë }
fä } more
shin } deep and
gaou, } profound,
püh }
joo } not as
tsung } from
Shang- }
lun } Shang-lun
k'he } begin
tüh } to read
wei } is
haou. } good.

A. What is the meaning of Shang-lun?

Shang- }
lun } Shang-lun
leang }
ko } two
tsze } characters
yew } have
ho } what
e? } meaning?

B. The word Lun, refers to the book
Lun-yu. But this book has two
parts; Shang, points out the first
part, and Hea, the second.

Lun 論 Lun

tsze character
 tsëë does
 che point to
 Lun, } Lun-yu
 yu }
 yih } one
 pun }
 shoo; book;
 wei but
 k'he that
 shoo book
 yew has
 leang two
 keuen, parts,
 Shang Shang
 tsze character

che points to
 k'he it's
 te } first
 yih }
 keuen, part,
 Hea Hea
 tsze character
 che points to
 k'he it's
 te } second
 urh }
 keuen, part,
 tsew } just so.
 she }
 leaou. }

指其第一卷下字指其第二卷就是了。

字即指論語一本書。惟其書有兩卷。上字

DIALOGUE XVI.

RESPECTING THE RELIGIONS OF CHINA.

A. How many Religions are there in China?

Chung 中國 Middle Nation
 kwö 有 have
 yew to
 shaou } how many
 keaou }
 mun? } religions?

B. There are three.

Yew 有三 Has
 san } three
 ko }
 keaou } religions.
 mun. }

A. What are these three Religions called?

Na 那 Those

san three
 keaou } religions
 mun }
 keaou } called
 tih }
 shin } what
 mo }
 ming? } name?

B. They are called Joo, Shih, and Taou.

She 是 They are,
 Joo, 儒 Literati,
 Shih, 釋 Füh, (and)
 Taou. 道 Taou.

A. What is the Religion Joo?

Joo 儒 Joo
 keaou religion
 ho what
 ne? ?

B. It contains the doctrines of Confucius, in which he taught men Benevolence, Justice, Propriety, Wisdom, and Truth, five constant virtues.

She	是	It is
Kung-	孔子	} Confucius
foo-		
tsze,		
e		
jin,		
e,	仁	benevolence,
le,	義	justice,
che,	禮	propriety,
sin,	智	wisdom,
woo	信	truth,
chang	五常	} five constant (virtues)
che		
taou		
le	道	doctrines
keaou	教	taught
jin.	人	men.

A. The Religion Shih, is only another name for that of Füh, is it not so?

Shih	釋	Shih
keaou	教	religion
tsew	就	just

she	是	is
Füh	佛	Füh
keaou	教	religion
tēih	的	's
pēē	別	other
ming,	名	name,
she	是	is
pūh	不	not
she?	是	is?

B. Yes. The ancestor was Joo-lae-füh.

At first, he uttered the sacred books and pronounced laws, for rescuing the flock of mankind.—He advised them to regulate their conduct and be good.

Jen	然	} Yes, indeed,
yay,	也	
nae	乃	and
Joo-	如來	} Joo-lae-füh's
lae-		
füh		
tsoo	佛	ancestor
tang	當	} at that day
jih	日	
keang	講	discoursed on
king	經	the Sacred books and
shwō	說	pronounced

fa, 法 laws,
 poo 普 universally
 t'hoo 度 to rescue
 keun 羣 the flock (of)
 sāng; 生 living;
 keuen 勸 advised
 jin 人 men
 sew 修 to adorn
 hing 行 conduct (and)
 wei 爲 practice
 shen. 善 goodness.

A. Is not the religion of Taou also
 called Tao u-size?

Taou 道 Taou
 keaou 教 religion
 yay 也 also
 she 是 is
 keaou 叫 } called
 tih 得 }
 Taou 道 } Taou-size,
 sze, 士 }
 she 是 is
 fow? 否 not?

B. Just so, at first Yuen-che-t'héen-tsun
 delivered wonderful rules to induce

men to perfect truth, cherish nature,
 restrain their breath, and mould their
 figure.*

Tsëë 卽 } It is so;
 she; 是 }
 tang 當 } at that day,
 jih 日 }
 Yuen- 元 Origin
 che- 始 beginning
 t'héen- 天 heaven's
 tsun, 尊 honorable,
 chuen 傳 } delivered down
 lew 流 }
 meaou 妙 wonderful
 fā, 法 laws,
 taou 導 to induce
 jin 人 men
 tseun 全 to complete
 chin 真 truth,
 yang 養 cherish
 sing 性 nature,
 fūh 服 to repress
 k'he 氣 breath (and)
 lēen 煉 mould
 hing. 形 figure.

* This doubtless is obscure, and is inserted merely to shew the phraseology
 of the Sect.

A. Does the Sect Joo, of the learned,
(a very self conceited class of men)
worship images or not?

Joo	儒	}	In the religion of the learned
keaou	教		
yew	有	have	
pae	拜	worship	
shin	神	god	
seang	像	image	
müh	沒	not	
yew?	有	have?	

B. Sometimes they kneel down to-
wards heaven and worship; some-
times they worship in their hearts;
and sometimes they are in the habit
of going to the temples to worship.

Yew	有	}	Sometimes
she	時		
kwei	跪	kneel	
hea	下	down	
hëang	向	towards	
t'hëen	天	heaven	
pae;	拜	to worship;	
yew	有	}	sometimes
she	時		
tsae	在	in	
sin	心	the heart	

shang	上	upon	
pae;	拜	worship;	
yew	又	and	
yew	有	}	sometimes
she	時		
chang	常	in the habit of	
wang	往	going to	
meaou	廟	the temple	
le	裡	within	
pae.	拜	to worship.	

A. What temples do they go to?

T'ha	他	}	They
mun	們		
wang	往	go to	
ho	何	what	
meaou	廟	temples	
pae?	拜	to worship?	

B. They go to the temple of (the
goddess) Kwan-yin; or to the temple
of Pih-chang; or to the temple
of Ching-hwang, (the god of the
Province of Canton.)

Wang	往	Go to	
Kwan-	觀	}	Kwan-yin
yin				音
meaou	廟	temple	
pae	拜	worship,	

hwō 或 or
 Pih- 北 }
 chang 帝 } Pih-chang
 meaou; 廟 temple; (or)
 Ching- 城 }
 hwang 隍 } Ching-hwang
 meaou. 廟 temple.

A. Do these three temples belong to
 Füh or to Taou?

Chay 這 These
 san 三 three
 meaou 廟 temples
 shüh 屬 belong to
 Füh 佛 }
 keaou, 教 } Füh religion,
 hwan 還 or
 shüh 屬 belong to
 Taou 道 }
 keaou? 教 } the religion of Taou?

B. Some of them belong to Taou, and
 others to Füh.

Yew 有 Some
 shüh 屬 belong to
 Taou 道 }
 keaou, 教 } the religion of Taou,
 yih 亦 also
 yew 有 some

shüh 屬 belong to
 Füh 佛 }
 keaou. 教 } the religion of Füh.

A. Do Joo, Shih, and Taou, all be-
 lieve that heaven will reward the
 good and punish the bad.

Joo, 儒 Joo,
 Shih, 釋 Shih,
 Taou, 道 Taou,
 too 都 all
 sin 信 believe
 t'heen 天 heaven
 how 後 }
 lae 來 } afterward
 pëih 必 must
 shang 賞 reward
 shen 善 the good (and)
 fä 罰 punish
 gō. 惡 the bad.

B. At heart, the doctrine of the three
 religions is the same; they firmly be-
 lieve that heaven will do justice, by
 rewarding and punishing both good
 and bad.

San 三 Three
 keaou 教 religion
 che 之 's

sin 心 heart

t'hung 同 same

yih 一 one

le, 理 reason,

woo 無 not

fei 非 not

sin 信 believe

t'héen 天 heaven

hing 行 do

taou 道 justice

e 以 by

kung 公 } justly

ping 平

shang 賞 rewarding

fä 罰 punishing

shen 善 good

gö 惡 bad.

yen. 焉.

A. But, are these rewards and punishments in this life, or after death? or are rewards and punishments both in this life, and in that to come.

Wei 惟 But

she 是 is it

tsae 在 being

she 世 the world

kéen 間 in

shang 賞 reward

fä, 罰 punish,

hwan 還 or

she 是 is it

tsae 在 being

sze 死 } dead

leaou 了

che 之 the

how? 後 after?

hwö 或 or

she 是 is it

tsae 在 being

she 世 the world

kéen 間 in

yew 有 have

shang 賞 reward

fä; 罰 punishment;

ping 並 moreover

lae 來 coming

säng 生 life

yih 亦 also

yew 有 have

shang 賞 reward

fä. 罰 punishment.

B. Both in this life, and in the life to come, there are rewards and punishments; but there is regard to the

offences of men, whether heinous or not. Speedy punishments are in this life; those that are more remote, in the world to come.

She	世	The world
k'een	間	in
yu	與	with
lae	來	coming
säng	生	life
too	都	all
yew	有	have
shang	賞	reward
fä.	罰	punishment.
Tan	但	But
chä	察	examine
k'he	其	the
jin	人	man's
shen	善	goodness
gö	惡	wickedness
kan,	根	root,
shin	深	deep
ts'een ;	淺	shallow ;
kin	近	near
shang	賞	reward
fä	罰	punishment
ts'ih	則	of course are
tsae	在	in

kin	今	this
she,	世	world,
yuen	遠	remote
shang	賞	reward
fä	罰	punishment
ts'ih	則	of course
tsae	在	in
lae	來	coming
säng.	生	life.

A. Do the three Sects all believe in a metempsychosis ?

San	三	Three
keaou	教	religions
keae	皆	all
sin	信	believe
yew	有	have
lun	輪	circle
hwüy,	回	return,
she	是	is
fow ?	否	not ?

B. This is a mysterious subject ; but those, who in this life are good, in the next life will be again men ; if in this life they be very bad, they will in the next life sink into hell, and suffer everlasting punishment, or will be changed into beasts.

Chay } This
 ko }
 teaou } section
 shüh } belongs to
 meaou }
 ming } mysterious
 che } 's
 sze; } business;
 tan } but
 kin } this
 she } world
 tso } make
 jin } man
 haou, } good,
 lae } coming
 sāng } life
 fūh } again
 chuen } turned
 wei } to be
 jin; } man;
 jō } if
 kin } this
 she } life
 tso } make
 jin } man
 pūh } not
 haou } good

這個條屬杳冥之事。但今世做人好。來生復轉爲人。若今世做人不好。

tīh } very,
 hān, }
 pūh } not
 tīh } can
 lae } coming
 sāng } life
 chuen } be turned to
 she; } the world;
 hwō } perhaps
 kēen } fall
 lō } down to
 te } earth's
 yūh } prison
 show } receive
 yung } eternal
 koo } misery
 e! } !
 hwō } or
 pēen } be changed to
 tsūh }
 sāng } } beast
 che } 's
 lūy. } species.

得狠不得來生轉世。或陷落地獄受永苦矣。或變畜生之類。

A. Are there any Athiests in China?

Chung } China
 kwō }
 yew } have

中國有

jín 人 men
shwō 說 say
tsung 總 altogether
woo 無 no
Shin? 神 God?

B. No. God made the heavens, earth,
and all things; is every where pre-
sent. How can it be said, that there
is no God!

Fei 非 } No.*
yay. 也 }
Shin 神 God
pun 本 } originally
lae 來 }
chwang 創 } created
tsaou 造 }
t'héen 天 } heaven,
te 地 } earth, (and)
wān 萬 } ten thousand
wūh, 物 } things,
woo 無 } no
so 所 } place
pūh 不 } not
tsae; 在 } in;
ho 何 } how

tīh 得 can
yen 言 say
woo 無 no
Shin 神 God
hoo. 乎 !

A. Do the three Sects believe that all
things are appointed by heaven?

San 三 Three
keaou 教 religions
shwō 說 say
fan 凡 all
sze 事 affairs
yew 有 have
t'héen 天 heaven's
ming, 命 decree,
she 是 is
fow? 否 not?

B. They all say that they are.

San 三 Three
keaou 教 religions
keae 皆 all
yen 言 say
yew 有 have.
yay. 也

* This was the reply of a Native, who had often heard the doctrine of One True God inculcated. They do not usually express themselves thus.

DIALOGUE XVII.

AN EMBASSADOR INTRODUCED.—A NARRATIVE.

A. The true Sovereign ascended the throne, and changed the Imperial designation to Tang-tae-tsung-ching kwan.

Tsze-	紫微真主登了龍位改唐太宗貞觀。	} Tsze-wei,
wei,		
chin		
choo		
täng	} ascended	
leaou		
Lung	} the Dragon's	
wei,		
keae	} seat,	
Tang-		
tae-	} changed (the title to)	
tsung-		
ching-		
kwan		
	} Tang-tae-tsung-	
	} ching-kwan's	

t'hëen 天子 } Emperor.
tsze.

B. In truth, the winds were moderate, and the rains in season. The nation was extensive, and the People at peace. All around was profound tranquillity. The People enjoyed the smile of (royal) favor. Prince and People had enjoyed repose three years.

Chin	真箇風調雨順國泰	} Truly,
ko		
fung		
teaou		
yu	} winds	
shin;		
kwö		
tae		
	} moderate	
	} rain	
	} seasonable;	
	} nation	
	} great	

min 民 people
 gǎn, 安 composed,
 sze 四 four
 fang 方 quarters
 ning 寧 } at peace and quiet,
 ts'hing 靖 }
 pih 百 } the people
 sing 姓 }
 che 沾 received
 gǎn. 恩 favor.
 Keun 君 Prince (and)
 min 民 people
 gǎn 安 peace
 hēang 享 enjoyed
 san 三 three
 nēen. 年 years.

A. It happened one day, that the
 Emperor, Ching-kwan, descended to
 give audience.

Hwùh 忽 Unexpectedly
 yih 一 one
 jih 日 day
 Ching- 貞 } Ching-kwan,
 kwan 觀 }
 t'hēen 天 } heaven's
 tsze, 子 } Emperor
 lin 臨 } descended

chaou. 朝 to give audience.
 B. All the Civil and Military Officers
 having had an interview, the Officer
 of the Yellow-gate, announced, say-
 ing,

Wǎn 文 Civil
 Woo 武 military
 pih 百 a hundred
 kwǎn 官 officers
 chaou 朝 audience
 kēen 見 see
 e 已 now
 pēih; 畢 finished;
 yew 有 there was
 Hwang- 黃 Yellow-
 mun 門 gate
 kwǎn 官 officer
 k'he 啟 commenced
 tsow 奏 official report, and
 taou. 道 said.

A. I the Officer of the Yellow-gate,
 have an affair to announce to your
 Majesty.

Chin 臣 Minister
 Hwang- 黃 } Yellow-gate
 mun 門 }
 kwǎn 官 Officer

yew 有事 have
 sze 事 business
 tsow 奏 to report (to the)
 wän 聞 hearing of
 pe 陛下 } your Majesty.
 hea. 下 }

A. (The Emperor said,) Say on.

Tsow 奏 Report
 lae. 來 come.

B. There is now a foreign Ambassador
 from the north, who wishes to see
 your Majesty.—He is without the
 Southern gate, waiting to receive
 your pleasure.

Kin 今 Now
 yew 有 have
 pih 北 north
 fan 番 foreign
 sze 使 send
 chin 臣 minister
 kwän 官 officer
 yaou 要 wants
 këen 見 to see
 pe 陛下 } your Majesty,
 hea, 下 }
 hëen 現在 he now
 tsae 在 is at

woo 午 south
 mun 門 door
 wae 外 withoutside
 how 候 waiting
 che. 旨 (your) pleasure.

A. His Majesty said, Since he is the
 Ambassador of a foreign country, has
 ten to summons him into the hall to
 see me.

Chaou 朝廷 } His Majesty
 ting 廷 }
 shwö, 說 said,
 ke 既 since
 yew 有 have
 wae 外 external
 pang 邦 country
 sze 使 sent
 chin, 臣 minister,
 kwae 快 hasten
 seun 宣 to summons (him)
 shang 上 up
 tëen 殿 temple
 lae 來 come
 këen 見 to see
 kwa 寡 the alone
 jin. 人 man.

B. His Majesty having uttered this

the Officer of the Yellow-gate, received the Imperial pleasure, and transferred the summons.

Wang 王 The king
keang 降 sent down
yih 一 a
shing, 聲 sound,
Hwang- 黃 the Yellow
mun 門 door
kwän 官 officer
ling 領 received
che 旨 the pleasure, and
chuen 傳 communicated
seun. 宣 the summons.

A. (Reader,) Will you look at the appearance of this Ambassador? Well, then see him.

Ne 你 Would you
k'han 看 see
chay 這 } this
ko 個 }
sze 使 sent
chin 臣 minister
tsäng 怎 what
säng 生 born
mo 模 } fashion?
yang? 樣 }

chih 只 then
keen 見 see
t'ha. 他 him.

B. On his head were round fins of black silk, covered with fox skin.

T'how 頭 Head was
tae 戴 covered with
yuen 圓 round
che 翅 fins (of)
woo 烏 black
sha 紗 silk
hoo 狐 } fox (skin)
le 狸 }
kae 蓋 covered
ting. 頂 the top.

— A large red dress, with figures on a square, at the breast and back.

Ta 大 Large
hung 紅 red
Poo 補 } Poo-tsze, and
tsze 子 }
Kung 宮 } Kung-paou.
paou. 袍 }

— Round his loins was a golden girdle.

Yaou 腰 Loins
wei 圍 were surround
kin 金 (with) golden

tae. 帶 girdle.

— He had a round face; short jaws;
and a stiff beard.

Yuen 圓 Round
mëen; 面 face;
twan 短 short
sae; 腮 jaw;
ying 硬 stiff
seu. 鬚 beard.

— He ascended the hall with the
letter in his hand.

Show 手 Hands
fung 捧 held up
pun 本 } official document
chang 章 } (and he)
shang 上 ascended
tëen. 殿 the hall.

— He fell prostrate on the golden
floor, and said,

Foo 俯 }
fuh 伏 } Fell prostrate on
kin 金 the golden
lwan 鑾 floor (and)
shwö. 說 said.

— The Holy Sovereign of the Southern
Empire be exalted. A foreign Em-
bassador, Chow-kang, seeing him

who rides in a chariot and four,
wishes that he may live forever.

Nan 南 Southern
Chaou 朝 Empire's
Shing 聖 Holy
Choo 主 Lord
tsae 在 be
shang. 上 high.
Yew 有 There is
wae 外 a foreign
pang 邦 nation's
sze 使 sent
chin 臣 minister,
Chow- 周 }
kang, 綱 } Chow-kang,
këen 見 seeing
kea 駕 your Majesty, (he)
yuen 願 wishes
pe 陛 }
hea 下 } your Majesty
shing 聖 sacred
show 壽 age
woo 無 not
keang. 彊 limited.

A. Beloved Minister, in coming into
my presence,—is it not to introduce
tribute?

Gae 愛 Beloved
king 卿 minister
taou 到 come
chin 朕 } me
kea 駕 }
ts'hëen ; 前 before ;
k'ho 可 } is it
she 是 }
tsin 進 to introduce
kung 貢 tribute
yu 與 to
kwa 寡 } me
jin 人 }
mo ? 麼 ?

B. The Ambassador replying, said.

Sze 使 Sent
chin 臣 Minister
hwüy 回 returned
tsow 奏 report (and)
taou. 道 said.

— I have received the order of Lang-choo, and the Ta-yuen-shwae, to repair hither. I have a writing to exhibit for your Majesty's inspection.

Chin 臣 I
fung 奉 have received

Lang- 狼 }
choo 主 } Lang-choo
yu 與 and
Ta- 大 }
yuen- 元 } Ta-yuen-shwae
shwae 帥 }
che 's
che, will,
ling ordering
taou to (this place)
lae, to come,
yew have
pun } an official document
chang }
hëen to offer
yu to
wan ten thousand
süy years'
lung dragon
müh eye
tsin itself
kwan. 觀 to look.

A. His Majesty communicated his pleasure ;—What writing? hasten to offer it.

Chaou 朝 }
ting 廷 } His Majesty

chuen 傳 communicated
 che ; 旨 will;
 shin 甚 } what
 mo 麼 }
 peaou 表 } document,
 chang, 章 }
 kwae 快 hasten
 hëen 獻 offer (it)
 shang 上 up
 lae. 來 come.

B. Chow-kang, took the writing, and presented it with both his hands.

Chow- 周 } Chow-kang
 kang 綱 }
 pa 把 took
 peaou 表 } the document in
 chang 章 }

shwang 雙 both
 show 手 hands
 ching 呈 } offered it up.
 hëen. 獻 }

— The Officers standing by, received it, and handed it up to his Majesty's table.

Pang 傍 } By the side
 pëen 邊 }
 she 侍 standing
 chin 臣 officers
 tsëë 接 received (and)
 shang 上 handed it up to
 lung 龍 the dragon's
 gän. 案 table.

DIALOGUE XVIII.

ON THE MODE OF VISITING IN CHINA.

A. Suppose, in China, there be a Person, a Sew-tsae, (the lowest literary title); a Këen-säng, (one who has purchased rank); or a Keu-yin, (one eligible to public offices); or one who is already an officer of Government; go to visit a Person resident at Peking.

Pe } Suppose,
joo, }
Chung } the Middle
kwö } nation
yew } have
yih }
ko } a
jin, } man,
hwö } either
she } is

Sew- } Sew-tsae;
tsae; }
Këen- } Këen-säng;
säng; }
Keu- } Keu-jin;
jin; }
hwö } or
she } is
yew } having
chih } office
kwän }
yuen, } an officer,
lae } comes
pae } to visit
tsae } living at
King } Peking
tëih }
kö. } stranger.

秀才。監生。舉人。或是有職官員。來拜在京的客。

— When he first enters the gate, his
Servant having in his hand a card,
asks whether such a Person be at
home or not?

Ts'hoo	初	First
tsin	進	enter
mun,	門	door,
ch'hang	長	} the servant
pan	班	
show	手	hand
na	拿	taking
yew	有	has
yih	一	a
tëih	帖	} card
tsze	子	
wän	問	asks
mow	某	such a
laou	老	} Gentleman
yay	爺	
tsae	在	is
kea	家	house
le,	裡	within,
püh	不	not
tsae?	在	is?

— If the Person keeping the house
say, He is not at home; the Servant
again asks, whither he has gone.

Kwän	管	Rule	} Servant,
kea	家	the house,	
jö	若	if	
shwö	說	say	
püh	不	not	
tsae	在	is	
kea	家	house	
le;	裡	within;	
ch'hang	長	} the servant	
pan	班		
yew	又	again	
wän	問	asks	
wang	往	proceed	
na	那	what	
le	裡	place	
k'heu	去	} gone.	
leaou.	了		

— The People of the house will perhaps
say, This morning early at the fourth
beat of the drum, he went into the
palace to regulate a clock; after
which he will go and visit a num-
ber of Persons; — we do not know
when he will return.

Kwän	管	} House-keeper
kea	家	

hwö	或	either
shwö,	說	say,
kin	今	this
tsaou	早	morning
sze	四	four
koo	鼓	drum
she	時	time,
pēn	便	then
tsin	進	enter
chaou	朝	palace
le	裡	within
k'heu	去	go
sew	修	to adjust and
le	理	regulate
tsze	自	itself
ming	鳴	sound
chung ;	鐘	the bell ;
how	後	afterwards
yew	又	also
yaou	要	wants
k'heu	去	to go
pae	拜	to visit
heu	許	} a great many
to	多	
kö ;	客	persons ;
püh	不	not
che	知	know

ke	幾	what
she	時	time
hwüy	回	back
lae.	來	come.

— They reply, hitherto, he has been in the habit of coming back at noon ; to-day, as he has a great deal to do, he will be later. He may come at one or two.

Tä	答	Answer
shwö,	說	say,
wang	往	going
chang	常	constantly
woo	午	noon
she	時	time
ts'hoo	初	begin
hwüy ;	回	to return
kin-	今	to-
jih	日	day
sze	事	business
to,	多	much,
pēih	必	must
king	竟	lead to
lae	來	come
che	遲	late
seay,	些	a little,
tsae	在	at

we 未 one or two
 she 時 time
 lae 來 come
 tih. 得 can.

— The Servant will then leave a card
 and say, such a Gentleman came to
 return a visit.

Chay 這 This
 ch'hang 長 }
 pan 班 } servant
 lew 留 will leave
 hea 下 down
 yih 一 a
 pae 拜 visiting
 tēih, 帖 card,
 shwō, 說 saying,
 mow 某 such a
 seang 相 }
 kung 公 } Gentleman
 hwüy 回 back
 lae 來 come
 to 多 many
 pae. 拜 respects to pay.

— The Servant of the house will not
 dare to receive a large card, or a
 double folded card; a single leaf
 will be enough.

Kwän 管 The servant of the
 hea 家 } house
 püh 不 not
 kan 敢 dare
 ling 領 receive
 tseun 全 large
 tēih, 帖 card,
 ling 領 receive
 koo 古 ancient
 tēih 帖 } card;
 kēen; 柬 }
 hwō 或 or
 tan 單 a single
 tēih 帖 card
 pa. 罷 enough.

— He will also take a pencil, asking,
 write down the place, in order that
 the visit may be returned.

Yew 又 Also
 tseu 取 take
 pēih 筆 pencil
 wän 問 ask
 sēay 寫 to write
 hea 下 down
 choo 處 place,
 haou 好 good
 lae 來 come

hwüy 回 back
pae. 拜 visit.

— The Servant says, He lives in
Smith's lane.

Ch'hang 長 }
pan 班 } Servant
shwö, 說 says,
choo 住 dwells
tsae 在 at
Tëih- 鐵 Iron
tsëang 匠 workman's
hoo 衙 }
tung. 衙 } lane.

— When you have passed twenty or
thirty houses, you will see another
house fronting the south, with the
name above the door.

T'hung 通 }
kwo 過 } Having passed
leaou 了 }
urh 二 twenty
san 三 }
shih 十 } thirty
kea 家 house
mun 門 door
mëen, 面 face,
tsew 就 then

k'han 看 }
këen 見 } see
pëë 別 another
mun, 門 door,
shang 上 above
yew 有 have
ko 個 a
pae 牌 }
pëen 扁 } board with writing
tso 坐 }
p'ih 北 } on it,
chaou 朝 sitting to the
nan. 南 north
fronting
the south.

— If there be no Person at the door,
take the card and put it in at the
crevice of the door.

Jö 若 If
mun 門 door
shang 上 upon
yu 遇 meet
p'uh 不 not
chö 着 do
jin, 人 people,
pa 把 take
tëih 帖 }
tsze 子 } the card

fang	放在	} place
tsae		
mun	門	door
fung	縫	aperture
le	裡	within
chă	插	put
tsin	進	in
k'heu.	去	go.

— Or if you put the card into the Chandler's shop, on the west side, it will do.

Hwŏ	或	Or
yih	亦	also
k'ho	可	may
tseang	將	take
těih	帖	the card
fang	放在	} place in
tsae		
se	西	west
pēn	邊	side
hēang	香	fragrant
lă	蠟	wax
poo	舖	shop
yay	也	also
pa.	罷	enough.

B. The Gentleman visiting, will perhaps say,—How is it, your Master is

always going out; what recompense can be made to a Visitor, troubled in this manner incessantly. I apprehend he is at home, do not deceive me; for I have come on purpose to see your Master.

Chay	這個	} This
ko		
pae	拜客的	} visiting
kih		
těih		
Seang	相公	} Gentleman
kung		
hwŏ	或	perhaps
yew	又	also
shwŏ,	說	say,
ne	你	your
Seang	相公	} Gentleman (Master)
kung		
joo	如何	} why
ho		
chang	常	always
ch'hüh	出	go out
mun	門	door,
püh	不	not
tsae	在	remain in
kea;	家	house;

joo } how
 ho }
 ying } recompense
 chow }
 chay } such
 tǎng }
 fan } trouble
 pae } visiting
 kǐh } a person
 pūh } incessantly.
 tseuě. }
 Wo } I
 kung } apprehend
 pa }
 tsae } he is
 kea } house
 le, } within;
 pūh } do not
 yaou } wish
 hung } to deceive
 wo, } me,
 wo } I
 she } am
 tǐh } purposely
 lae } come
 pae } to visit
 ne } your

如何
 應酬
 這等
 煩
 拜客
 不絕
 我
 恐怕
 在家
 裡
 不要
 哄我
 我是
 特來
 拜你

Seang } Master.
 kung. }

相公

A. The Servant of the house then re-
 plies.

Chay } This
 kwān } servant of the house
 kea }
 yew } further
 hwüy } returns
 yen } words (and)
 shwō. } says.

這
 管家
 又
 回
 言
 說

— I would not dare to tell a lie. My
 Master is indeed from home; when
 he was at home, and indisposed,
 heretofore, he has not denied him-
 self.

Seaou } I
 tēih } not
 pūh } dare
 kan } to speak
 shwō } a lie.
 hwang. }
 Wo } My
 Seang } Master
 kung }
 shǐh } really
 pūh } not

小
 的
 不
 敢
 說
 謊
 我
 相
 公
 實
 不

tsae	在	is in
kea;	家	the house;
jō	若	if
tsae	在	in
kea	家	the house
she	時	} time,
tsěě,	節	
tsew	就	then
hwō	或	suppose
yew	有	have
seay	些	little
ping,	病	sick,
yay	也	also
tsung	從	} hitherto
lae	來	
pūh	不	not
kāng	肯	would
shwō	說	say
pūh	不	not
tsae	在	in
kea	家	house
le.	裡	within.

— When my Master returns, and knows that you called; he will certainly wish to see you.

Wo 我 My

Seang	相	} Master
kung	公	
hwüy	回	back
lae,	來	come,
jō	若	if
heaou	曉	} know
tīh	得	
Seang	相	} Sir, (you)
kung	公	
lae,	來	come,
pēih	必	must
jen	然	indeed
yaou	要	want
seang	相	} to meet (you).
hwüy.	會	

— Perhaps he will say, I will not trouble you to call again, Sir, these few days he is extremely busy. He has not a moments leisure; he is not a day at home.

Hwō	或	Or
shwō	說	say
tsae,	再	again,
pūh	不	not
kan	敢	dare
leaou	勞	trouble,

Seang kung lae; chay ke jīh kēih mang, mūh yew kung hēen, mūh yew yīh jīh tīh tsae kea le.

相公來。這幾日極忙。沒有空閒。沒有一日得在家裡。

Sir, come; these few days very hurried not have leisure, not have one day obtain house within.

— Few days will be requisite for him to return his visits, after that he will be at leisure.

Hwan yaou kwo ke

還要過幾

Still want to pass few

jīh pae hwan leaou kīh fang hēen.

日拜還了客方閒。

days visit back persons then at leisure.

— The Servant of the house will perhaps himself say.

Kwān kea jō tsze ke shwō.

管家若自己說。

Servant of the house if himself say.

— If, Sir, you are very desirous of returning, you had better send a Person before, to see whether or not my Master be gone out, to prevent your having your journey for nothing. If you should come again, and he be gone abroad; on hearing it, my Master will be very uneasy.

Jō Sea ng kung shīh

若相公十

If Master ten

fun	分	parts
tsae	再	again
yaou	要	want
lae,	來	to come,
k'hae	該	should
sëen	先	first
chae	差	send
yih	一	} a
ko	個	
jin	人	man
lae	來	come
k'han	看	see
wo	我	my
Seang	相	} Master,
kung	公	
gow	偶	} happen
jin	然	
püh	不	not
tsäng	曾	yet
ch'hüh	出	go out
mun	門	door
fang	方	then
haou ;	好	well ;
müh	沒	not
kung	空	in vain
tsow ;	走	walk ;
jö	若	if

hea	下	below	} next time
ts'hze	次	time	
lae	來	come	
yew	又	and	
yu	遇	find (him)	
ch'hüh	出	} gone out	
leaou	了		
mun,	門	door,	
wo	我	my	
Seang	相	} Master	
kung	公		
wän	聞	} hearing it	
tih	得		
pëih	必	must (certainly)	
püh	不	not	
seang	相	} feel comfortable.	
gan.	安		

B. Perhaps the Master of this house
may be at home.

Hwö	或	} Perhaps
chay	者	
chay	這	this
choo	主	} Master of the house
jin	人	
tsae	在	is at
kea.	家	home.

A. The Servant of the house, called
also, Ta-kwän, will say,

Kwän } The servant of the
kea } house
yih } one (by another)
ming } name (called)
Ta- }
kwän } Ta-kwän,
wän } asks
shwö. } says.

— My Master is at home, but he
has a Visitor with him; and when
that Person goes, he has to write
a letter to be ready for the man who
carries the family letters, and who
sets off to-morrow morning at the
fifth beat of the drum. My Master
has not yet taken breakfast.

Seaou } My
tëih }
laou } Master
yay }
she } is
tsae } at
kea } home
le, } within,

chih only
le
mëen } within
yew have
kih; visitor;
kih visitor
k'heu go
leaou, does,
hwan still
yaou want
seay to write
kea family
shoo, letter,
wei to be
pëen ready for
tae carry
kea family
shoo letter
tëih the
jin man
ming } to-morrow morning
tsaou }
woo five
koo, drum,
tsew then
yaou want
k'he to raise

只
裡
面
有
客
客
去
了
還
要
寫
家
書
爲
便
帶
家
書
的
人
明
早
五
鼓
就
要
起

shin, 身 body, *
 che 至 till
 kin 今 now
 laou 老爺 } Master
 yay 未 }
 we 用 not
 yung 早 use (take)
 tsaou 飯 morning
 fan. meal.

B. The Visitor says, if it be indeed
 thus, I will go, and come again to-
 morrow. I will not leave my card
 to-day.

Chay 這 This
 pae 拜 }
 kih 客 } visitor
 tēih 的 }
 shwō, 說 says,
 jō 若 if
 chin 真 true
 she 是 is
 jin 如 as
 tsze, 此 this,
 wo 我 I
 tsew 就 then
 k'heu, 去 go,

ming 明 }
 jih 日 } to-morrow
 tsae 再 again
 lae. 來 come.
 Kin 今 This
 jih 日 day
 tseay 且 therefore
 pūh 不 not
 lew 留 leave
 tēih. 帖 card.

— This Gentleman's Servant then
 announces to him, such a Person
 who carries letters, came for one,
 and said,

Chay 這 This
 Choo 主 }
 jin 人 } Master
 tēih 的 's
 ta 大 }
 kwān 官 } servant
 yew 又 further
 pin 稟 announce to
 kea 家 house
 Choo 主 Master
 yun, 云 saying,
 mow 某 such

* To set off on a journey.

jin 人 a person
 tae 帶 carry
 kea 家 family
 shoo 書 letter
 tēih 的 who does
 lae 來 has come
 taou 討 to obtain
 shoo 一 a letter (and)
 shwō 說 } says.
 taou. 道 }

— That he wants to set off; and that
 he will come to-morrow afternoon
 for the letter.

Tsew 就 Soon
 yaou 要 wants
 k'he 起 to raise
 shin; 身 body;
 ming 明 } to-morrow
 jīh 日 }
 hea 下 below
 woo 午 noon
 lae 來 come
 ling 領 to receive
 shoo. 書 letter.

— Or he may say, to-morrow he wants
 to pack up and set off. He is very

much hurried; he is afraid he shall not
 have time to come and receive the
 letter, it will be better to send it to
 him.

Hwō 或 Or
 yew 又 further
 shwō, 說 say,
 t'ha 他 he
 ming 明 } to-morrow
 jīh 日 }
 yaou 要 wants
 show 收 } to prepare
 shīh 拾 }
 k'he 起 } to set off,
 shin, 身 }
 mang 忙 } hurried
 tīh 得 }
 kin, 緊 exceedingly,
 kung 恐 } apprehend
 pa 怕 }
 pūh 不 not
 tīh 得 obtain
 hēen 閒 leisure
 lae 來 come
 ling 領 to receive
 shoo 書 } letter,
 sin, 信 }

pūh 不 not
 joo 如 as } better
 ta 打 }
 fā 發 } send

jin 人 a man
 sung 送 to present it
 k'heu 去 go
 pa. 罷 well.

DIALOGUE XIX.

MODE OF VISITING IN CHINA. (CONTINUED.)

A. When an officer of Government goes
 to visit a Person, his Servant first
 goes and asks.

Yih 一 } An
 wei 位 }
 wān 官 } officer
 yue. 員 }
 lae 來 coming
 pae 拜 to visit
 yih 一 a
 kih, 客 person,
 ch'hang 長 } the servant
 pan 班 }
 sēn 先 first

lae 來 comes
 wān 問 asks
 shwǒ. 說 saying,

— Is such a Person at home? such a
 Gentleman is just about to call,
 with him there are three or four Per-
 sons: he requests that the Master of
 the house will not go abroad.

Mow 某 Such a
 Laou 老 } Gentleman
 yay 爺 }
 tsae 在 is at
 kea 家 home
 pūh 不 not

tsae?	在	is?
mow	某	such a
Laou	老爺	} Gentleman
yay	停	
ting	會	stop
hwüy	就	a while
tsew	要	soon
yaou	來	wants
lae	拜	to come
pae ;	還	to visit ;
hwan	有	also
yew	三	have
san	四	three
sze	位	} four persons
wei	同	
t'hung	來	with (him)
lae ;	請	come ;
ts'hing	老爺	beg,
Laou	沒	} Sir,
yay	出	
müh	門	not
ch'hüh		go out
mun.		door.

B. Perhaps it will be replied, He will wait till the officer of Government comes.

Hwö 或 Perhaps

tä	答	answer
shwö,	說	say,
tsae	再	again
täng	等	} wait
how	候	
che	至	till
kwän	官	} officer
yuen	員	
lae	來	come
pae	拜	visit
she.	時	time.

— Perhaps the Master will say, I have not yet dressed; beg him to sit down, I will come out immediately.

Chay	這	This
Choo	主	} Master of the house
jin	人	
hwö	或	perhaps
shwö,	說	say,
püh	不	not
tsäng	曾	yet
shoo	梳	} comb
tih	得	
t'how	頭	head
wan,	完	finish,
Ts'hing	請	Pray
tso,	坐	sit,

tsew 就 soon
 ch'hüh 出 out
 lae. 來 come.

A. When the Gentleman comes out,
 each says, I have been long looking
 for you, or I have been long thinking
 of you.

Ke 既 When
 ch'hüh 出 out
 lae 來 come
 seang 相 mutually
 kēen, 見 see,
 pe 彼 that } You and I, or the
 tsze 此 this } one and the other
 pēen 便 then
 shwǒ 說 say,
 kew 久 long time
 yang; 仰 look up;
 hwǒ 或 or
 kew 久 long time [ately.
 moo. 慕 thinking affection-

— They then make a low bow to
 each other.

Tsew 就 Then
 tsǒ 作 make
 yǐh 揖 a bow
 pae 拜 worship

yǐh 一 one
 pae. 拜 worship.

B. The Master of the house says, Pray
 step to the other (more honorable
 side), I ought not to trouble you
 (to bow).

Choo 主 } The Master of the
 jin 人 } house
 shwǒ, 說 says,
 ts'hing 請 Pray [side
 chuen 轉 turn (to the honorable
 pūh 不 not
 kan 敢 dare
 laou. 勞 trouble.

— They then bow together, and the
 Master says, Pray sit in the higher
 place.

Pēen 便 Then
 t'hung 同 together
 pae, 拜 worship,
 Choo 主 } Master of the house
 jin 人 }
 shwǒ 說 says,
 ts'hing 請 pray
 shang 上 high (place)
 tso. 坐 sit.

A. The Visitor says, let us sit on each

side (the mode of equals). The Master again says, at our first meeting, you must sit in the highest place.

Kih	客	Visitor
shwǒ,	說	says,
leang	兩	each
pēen	邊	side
tso	坐	sit
pa.	罷	well.
Choo	主	} Master
jin	人	
yew	又	again
shwǒ,	說	says,
ts'hoo	初	first
hwǔy	會	meeting
tsze	自	} indeed
jen	然	
shang	上	high
tso.	坐	sit.

— The Visitor says, we will sit on each side.

Kih	客	Visitor
shwǒ	說	says
leang	兩	each
pēen	邊	side
tso.	坐	sit.

B. The Master says, when your Ser-

vant came the other day, I was not at home; I offend in having lost the opportunity of meeting you. [In our idiom, I am sorry I was not at home].

Choo	主	} Master
jin	人	
shwǒ,	說	says,
Laou	老	venerable
sēen	先	} Tutor
sǎng	生	
ts'hēen	前	before
jīh	日	day
sze	使	send
lae,	來	come,
hěō	學	} Pupil (I)
sǎng	生	
kwo	果	indeed
she	是	was
pūh	不	not
tsae	在	at
kea;	家	home;
shīh	失	lose
ying	迎	meeting
yew	有	have
tsūy.	罪	crime.

A. The Visitor says, I pay my respects;

I have not yet seen you to make my inquiries.

Kih	客	Visitor
shwǒ,	說	says,
hěō	學生	} I
sǎng	奉	
fung	拜	offer
pae	不	respects
pūh	會	not
tsǎng	特	yet
tīh	面	purposely
mēen	請	face (to face)
ts'hing	教	beg
keaou.		teaching.

They ask each other their names.

Pe	彼	That
tsze	此	this
seang	相	mutually
wǎn	問	ask
ta	大	great
haou.	號	mark.

B. Pray what is your age?

Ts'hing	請	Beg
wǎn	問	to ask
kwei	貴	} noble.
kang.	庚	

— The Master will perhaps ask the

Visitor, how many years it is since he came to Peking?

Choo	主	} Master
jin	人	
hwǒ	或	perhaps
ts'hing	請	beg
wǎn	問	to ask
kīh	客	the Visitor
taou	到	come to
King-	京	} Peking
sze	師	
ke	幾	how many
nēen?	年	years?

A. The Visitor will perhaps say, It is now ten years since I came. I had before heard your name.

Kih	客	Visitor
hwǒ	或	perhaps
shwǒ,	說	say,
tsze	自	from
mow	某	such a
nēen	年	year
taou	到	arrived
yew	有	have
shīh	十	ten
nēen;	年	years;
ts'hēen	前	before

wăn 聞 heard
 sēen 先生 } Teacher's
 sāng 生 }
 kaou 高 eminent
 ming. 名 name.

— Perhaps he will say, since I was made a Sew-tsae, I have constantly heard of your great work, (perhaps mention what book); and have constantly thought of you; I am now very happy to see you.

Hwǒ 或 Or
 shwǒ, 說 say
 tsze 自 from
 hēō 學生 } Pupil's
 sāng 生 }
 tso 做 being made
 Sew- 秀才 } Sew-tsae
 tsae 才 }
 she; 時 time;
 chang 常見 } constantly
 kēen 見 } heard of
 ting 聽 }
 Laou 老 Venerable
 sēen 先生 } Teacher's
 sāng 生 }
 ta 大 great

tso, 做 work,
 hwǒ 或 or
 mow 某書 such a
 shoo. 書 book.
 Kēih 極 Extremely
 yang 仰 look up to and
 moo 慕 think upon
 Laou 老 Venerable
 sēen 先生 } Teacher;
 sāng; 生 }
 kin- 今日 to-
 jīh 日 day
 tīh 得 obtaining
 kēen, 見 a sight,
 kēō 學生 } Pupil
 sāng 生 }
 ta 大 greatly
 hing. 幸 happy.

B. The Master will perhaps say, I can not retain your card. (Your visit is more than I could expect.)

Choo 主 Master
 jin 人 }
 hwǒ 或 perhaps
 shwǒ 說 say,
 pūh 不 not
 kan 敢 dare

ting 領 receive
tsun 尊 honorable
tēih. 帖 card.

— He will perhaps say, these several days I have been a little unwell.

Hwō 或 Or
shwō 說 say,
hēō 學生 } Pupil
säng 生 }
chay 這 these
ke 幾 few
t'hēen 天 days
yew 有 have
seay 些 a little
tsēen 賤 ignoble
yang 恙 disease
tsae 在 on
shin. 身 body.

— Perhaps he will say, I am not quite myself; I dare not go from home. I fear I shall not be able to visit you so early as I would.

Hwō 或 Or
shwō 說 say,
pūh 不 not

tsze 自 myself
tsae, 在 am,
pūh 不 not
kan 敢 dare
ch'hüh 出門 go out of
mun; 門 doors;
kung 恐 } Apprehend
pa 怕 }
pae 拜 visit
che 遲 late
tīh 得罪 incur
tsūy. 罪 offence.

A. The Guest says, at our first meeting, I indeed ought to leave my name.

Kīh 客 Visitor
shwō 說 say
ts'hoo 初 first
hwūy 會 meeting
tsze 自 } indeed
jen 然 }
k'hae 該 should
lew 留 leave
tsēen 賤 ignoble
ming. 名 name.

DIALOGUE XX.

MODE OF VISITING IN CHINA. (Continued.)

A. If the Master asks of what Province? what Foo or Hëen are you? or where do you live?

Choo	主人問貴省貴府貴縣貴寓在何處	} Master asking, noble province, noble foo, * noble hëen, * noble lodging is what place.
jin		
wăn,		
kwei		
săng,		
kwei		
foo,		
kwei		
hëen,		
kwei		
yu		
tsae		
ho		
choo.		

B. The Visitor replies, I am of such a Hëen, or such a village.

Kih	客	Visitor
tă	答	answer
shwǒ,	說	says,
tsae	在	is at
mow	某	such a
hëen	縣	Hëen,
mow	某	such a
heang.	鄉	village.

— Or he says, We have been separated ten years; I have heard that you were well.

Hwǒ	或	Or
shwǒ,	說	say,
fung	奉	} separated
pěe	別	

* District of a certain extent.

shih 十年 ten
 nēen 年 years
 ting 聽 heard
 yih 一 one
 hēang 向 while past
 nă 納 obtain
 fūh. 福 happiness.

— Perhaps he will say, My family being poor,—having to marry my two daughters, getting a teacher for my son, and attending to all the concerns of the family, my time has been all spent in these things.

Hwǒ 或 Or
 shwǒ 說 say,
 yuen 原本 } originally
 pun 本 }
 kea 家 family
 han 寒 cold
 pin, 貧 poor,
 wei 爲 because of
 kea 嫁 marrying
 leang 兩 two
 seaou 小 little
 neu; 女 daughters;
 yu 預 previously
 ts'hing 請 requesting

sēen 先生 } Tutor
 sāng 教 to teach
 keaou 小 little
 seaou 兒 boy;
 urh; 料理 } managing
 leaou 理 }
 le 各 every
 kǒ 樣 sort
 yang 家 family
 kea 事 business
 sze 時候 } time
 she 都 }
 how 費了 } all
 too 了 } wasted
 fei 在 }
 leaou 這 }
 tsae 一 } at
 chay 邊 } this
 yih 一 } one
 pēen. 邊 } side.

They ask each other, How many boys have you?

Yew 又 Further
 pe 彼此 that
 tsze 此 this
 seang 相 mutually
 wǎn 問 ask

Laou 老 Venerable
 Sëen 先 }
 säng 生 } Teacher
 yew 有 has
 ke 幾 }
 wei 位 } how many
 ling 令 }
 lang? 郎 } sons?

B. It is replied, I have two sons, one of them is good for nothing—he will not study—he is a debauchee and a gambler. The second has a pretty good disposition; something may be hoped from him; and that his behaviour will be good.

Tă 答 Answer
 shwǒ, 說 say,
 yew 有 have
 leang 兩 }
 ko 個 } two
 seaou 小 little
 urh; 兒 boys;
 yǐh 一 }
 ko 個 } one
 pūh 不 not
 ching 成 perfect
 ke, 器 utensil,

haou 好 loves
 peaou, 嫖 whoring,
 haou 好 loves
 too; 賭 gambling;
 pūh 不 not
 tūh 讀 read
 shoo; 書 book;
 chǐh 只 only
 te 第 number
 urh 二 }
 ko 個 } two
 seaou 小 little
 tsze 子 son
 tsze 姿 }
 chǐh 質 } disposition
 haou 好 good
 seay; 些 a little;
 hwan 還 still
 k'ho 可 may
 wang 望 hope [date and
 chung 重 that he will consoli-
 wan 完 }
 leaou 了 } perfect
 chay 這 }
 ko 個 } this
 le 禮 polite
 maou. 貌 appearance.

DIALOGUE XXI.

MODE OF VISITING IN CHINA. (Continued.)

A. A Person from Soo-chow, of the literary rank called Keu-jin, or Sew-tsae, or an officer of Government, going in his chair to visit a Canton Gentleman, on arriving at the door stops his chair, and orders his footman to deliver his card, and announce him, asking whether the Master of the house be at home or not; and saying, that a Person from Soo-chow has come on purpose to visit him.

Soo-	蘇州	} Soo-chow
chow		
yew	有	having
ko		a
Keu-	個	} Keu-jin,
jin,		
hwö	或	or

Sew-	秀才	} Sew-tsae,
tsae,		
hwö	或	or
yih		
ko	一個	} a
chih		
yuen,	職員	bearing rule
tso	坐	officer,
keaou	轎	sitting
lae	來	chair
pae	拜	come
Kwang-	廣東	} Canton
tung		
tëih	的	's
jin,	人	man,
taou	到	at
mun	門	door
ts'hëen	前	before

tsew	就	then
choo	住了	} stops
leaou	了	
keaou;	轎	chair;
fun	吩咐	} orders
foo	附	
Ch'hang-	長	senior
pan	班	servant
sēen	先	before
tow	投	throw in
ming	名	name
tēih	帖	card
tsin	進	enter
k'heu	去	go
tung	通	to communicate
paou,	報	to announce,
wān	問	ask
Laou	老	venerable
yay	爺	father
tsae	在	in
kea,	家	house,
pūh	不	not
tsae	在	in
kea?	家	house?
Shwō	說	Say
Soo-	蘇	} Soo-chow
chow	州	

mow	某	such a
jin	人	man
tīh	特	special
te	地	ground
taou	到	to
lae	來	come
pae	拜	visit
how.	候	to wait.

The Steward comes hastily out to
give an answer, (and says) Our
Master has but just now left home.

Kwān	管	Rule	} Steward
kea	家	the house	
mang	忙	hastily	
tsow	走	walk	
ch'hüh	出	out	
lae	來	come	
tā	答	answer	
ying,	應	reply,	
joo	如	} now	
kin	今		
wo	我	} our	
mun	們		
laou	老	aged	
teay	爹	father	
kang	剛	} just	
kang	剛		

pūh 不 not
tsae 在 at
kea. 家 home.

— The Servant forthwith inquires,
whither has he gone, Do you know?
Did he say when he would return?

Ch'hang 長 Senior
pan 班 servant
shun 順 obeying
k'how 口 mouth
tsew 就 then
wān, 問 ask,
k'heu 去 go
na 那 what
le, 裡 place,
k'ho 可 can
che 知 } know
taou 道 }
pūh 不 not
che 知 } know?
taou? 道 }
yew 有 have
shwǒ 說 speak
hea 下 down
ke 什 what
she 時 time
hwǔy 回 return

lae, 來 come,
mūh 沒 not
yew? 有 have?

— The Steward further replies, and
says, He did not say whither he was
going. I suppose no great length
of time will elapse ere his return.
If your Master have pressing business
on which he wishes to see him, I beg
that he will step in and sit down,
whilst I send a Person to search for
my Master.

Kwān 管 Rule
kea 家 house
yew 又 further
tā 答 answers
shwǒ, 說 saying,
we 未 not
tsāng 曾 yet
shwǒ 說 say
hea 下 down
k'heu 去 go
hēang; 向 towards,
wo 我 I
seang 想 think
pūh 不 no
yung 用 use

ke	幾	any
kew,	久	long time,
yay	也	also
k'hae	該	ought
hwüy	回	return
lae	來	} come.
leaou.	了	
Joo	如	If
tsun	尊	honored
laou	老	Venerable
yay	爺	Father
yew	有	have
kin	緊	pressing
szc	事	business
yaou	要	wants
hwüy,	會	to meet,
ts'hing	請	pray
shang	上	ascend
ting	廳	} the hall
tang	堂	
tso	坐	sit
tso ;	坐	sit ;
tae	待	wait
wo	我	} we
mun	們	
ta	打	} issue
fä	發	

yih	一	a
jin	人	man
kwae	快	fast
k'heu	去	go
chaou	找	to inquire
tsin.	尋	to search.

— Boys! come hither, and prepare tea, tobacco and areca nut. Make haste also to request your young Master to come out and wait upon this Gentleman.

Seaou	小	Little
hae	孩	} boys
mun	們	
ah !	吓	!
ch'hüh	出	out
lae	來	come
taou	倒	pour out
ch'ha,	茶	tea,
chwang	裝	put up
yen,	烟	tobacco,
na	拿	bring
pin	檳	} areca nut.
lang.	榔	
Kwae	快	Hasten
ts'hing	請	to request
urh	二	the second

Seang kung } Young Gentleman
 pei } to attend on
 chay } this
 wei }
 laou } Venerable
 yay } Father
 tso } sit
 tso. } sit.

— The Steward having called a Person to call home the Master. (He returned). The Guest and Master having seen each other made their bow.

Na } That
 kwän } rule
 kea } family
 keaou } call
 jin } man
 chaou } search
 laou } aged
 teay } father
 hwüy } return
 lae; } come;
 pe } that
 tsze } this
 seang } mutually

këen } see
 tuy } opposite
 yih. } bow.

— The Guest says, We have long been absent from each other. I trust you have been perfectly happy.

Kih } Guest
 shwö, } said,
 kew } long
 wei } absent from;
 leaou; }
 Laou } Venerable
 ko } brother
 yih } of late
 hëang }
 nă } receive
 füh } happiness
 ah! } !

— The Master of the house replies, By your kind auspices I have been well. When you now condescended to visit me, I was very deficient in not being prepared to receive you. I hope you will excuse me.

Choo } Lord
 jin } man
 tă, } reply,

tō	托	engage
pe ;	庇	protection ;
fang	方	} just now
tsae	纔	
tsun	尊	honored
heung	兄	brother
kwang	光	light
keang,	降	descend,
shih	失	lose
ying	迎	meeting
tih	得	} extremely
hän,	狠	
këen	見	see
shoo,	恕	excuse,
këen	見	see
shoo.	恕	excuse.

— These two Persons having seated themselves in the order of Master and Guest, discoursed on different subjects.

Urh	二	Two
jin	人	persons
fun	分	separate
pin	賓	Guest
choo	主	Host
tso	坐	sit
hea	下	down

kō	各	each
seu	敘	narrate
hëen	閒	leisure
hwa.	話	talk.

B. The Master of the house said, two years ago I had the pleasure to see you at Soo-chow, and was much obliged by your kind attention, whilst I conversed on every subject with you. After that, having some business of my own, I returned to Canton, and have in consequence been long separated from you. Although complimentary letters passed between us, I had not the pleasure of conversing with you face to face, which made me very uncomfortable. I am particularly happy to have the unexpected pleasure of seeing you once again.

Choo	主	Host
shwō,	說	said,
wo	我	I
ts'hëen	前	before
leang	兩	two
nëen	年	years
wang	往	go

Soo-	蘇州，	} Soo-chow,	yew	有時	have
chow,	得		she	書	season
tih	見	obtain	shoo	信	} letter
kéen	尊	to see	sin	問	
tsun	顏	honored	wán	候	asking
yen ;	盤	countenance ;	how	候	writing
pwan	旋	platter	ke	幾	few
suen	數	going round	keu ;	句	words ;
shoo	日	several	ke	究	investigate to
jih	多	days	king	竟	the limit } still
to	蒙	much	woo	無	not
mung	優	thank	tih	得	obtain
yew	待	kind	méen	面	face
tae ;	後	treatment ;	tan,	談	converse,
how	因	after	sin	心	heart
yin	賤	because	chung	中	midst
tséen	事	mean	tsung	總	altogether
sze	回	business	püh	不	not
hwüy	粵	return	gan	安	repose
yuě ;	就	Canton ;	wei.	慰	console.
tsew	隔	hence	Hwüh	忽	} Unexpectedly
kih	別	partitioned	jen	然	
pěě	這	separated	kin	今	this
chay	麼	} so	jih	日	day
mo	久	long ;	yih	一	once
kew ;	雖	although	kéen	見	see
suy			shih	十	ten

fun 分 parts
hwan 歡 rejoice
he 喜 glad
che 之 the
che. 至 extreme.

. Guest answers, I know, Sir, that your thoughts have been directed to me, by the valuable presents which you have conferred upon me, for which my mother also feels grateful.

Kih 客 Guest
tä, 答 replies,
che 知 know
laou 老 Venerable
ko 哥 brother
sin 心 heart
fuh 腹 belly
choo 注 flowing
nëen, 念 thoughts,
she 時 time
tsze 賜 confer
kea 佳 excellent
wüh; 物 things;
kea 家 family
moo 母 mother
yih 亦 also
kan 感 moved

seay. 謝 thanks.

B. The Master says, they were mere trifles, not worth speaking about; my view was only like sending a thousand miles a goose's feather, to present to your honored Mother. I fear the present was so trifling as to excite a laugh.

Choo 主 Host
shwō, 說 say,
king 輕 light
we 微 trivial
che 之 a
wüh, 物 thing,
ho 何 how
tsüh 足 sufficient to
kwa 掛 hang upon } speak
che, 齒 the teeth, } about
püh 不 not
kwo 過 more than
tsëen 千 a thousand
le 里 miles
ke 寄 sending
go 鵝 goose
maou 毛 feather
tëih 的 's
e 意 intention

size, 恩 thought,
 fung 奉 present
 hëen 獻 offer
 tsun 尊 honored } a person's
 tang, 堂 temple, } mother
 ching 誠 sincerely
 kung 恐 apprehend
 këen 見 see
 seaou. 笑 laugh.

A. The Guest replied, How dare I presume to accept of your compliment. I constantly look up with regard to, and admiration of your eminent talents. I many times wished to come to Canton and converse with you, but having at my native place opened an Academy, I had no leisure, and hence I have been long in coming to pay my respects to you. You are still looking very well—you have taken good care of yourself, and are the same as formerly. Doubtless every thing is agreeable to you; and I presume your family are all well. Pray present my respects to your honored father (whom I beg to denominate) my venerable Uncle.

Kih 客 The Guest
 tă, 答 replies,
 k'he 豈 how
 kan, 敢 dare,
 k'he 豈 how
 kan! 敢 dare!
 Wo 我 I
 yih 亦 also
 she 時 time
 chang 常 constant
 yang 仰 look up
 moo 慕 affectionately
 laou 老 Venerable
 ko 哥 Brother
 wei 爲 is } possessing
 ji n 人 man } an enlarged
 sze 四 four } and liberal
 hae, 海 seas, } mind,
 e 擬 determined
 yô 欲 wished
 ke 幾 several
 ts'hze 次 times
 lae 來 come
 Kwang 廣 Canton
 seu 敘 converse
 tan; 談 chat;
 yin 因 because

wei 爲 that
 tsae 在 at
 pe 做 vile
 choo 處 place
 k'hae 開 }
 leaou } opened
 kwän, 館 academy,
 tsung 總 altogether
 woo 無 not
 hëen 閒 leisure
 kung; 空 void;
 koo 故 because
 tsze 此 this
 che 遲 late
 lae 來 come
 pae 拜 to visit
 how. 候 to wait.
 K'ho 可 }
 she } Still
 leaou 老 Venerable
 ko 哥 Brother
 yen 顏 }
 yung } countenance
 kwang 容 clear
 tsae; 彩 good-looking;
 haou 好 good
 yang 養 nurse and

show; 守 keep;
 chaou 照 as
 kew 舊 formerly
 yih 一 one
 yang 樣 }
 urh; } fashion;
 pëih 兒 }
 ting 必定 must
 ta 大 positively
 yew 有 greatly
 haou 好 have
 e; 意 pleasant
 hō 合 thoughts;
 kea 家 united
 leaou 料 family
 woo 無 suppose
 ping 病 no
 ah. 呀 }
 Ts'hing 請 sickness.
 ling 令 Request
 tsun 尊 }
 laou } honored father
 pih }
 ta } old uncle
 jin }
 tēih } great
 gan. } man
 } 's
 } repose.

B. The Host said, I dare not to appropriate your expressions of civility. My father is now advanced in years, his hearing and sight fail him. He is not able to do himself the honor of attending on you. I give you great trouble in expending your thoughts on those related to me. [To the Steward] Call a man to fill the pipes and make a pot of good tea.

Choo	主	Host
shwǒ,	說,	says,
pūh	不	not
kan	敢	dare
tang,	當,	sustain,
kea	家	family
foo	父	father
hēen	現	now
yew	有	has
ke	幾	several
suy	歲	years
nēen	年	year
ke;	紀,	record;
urh	耳	ear
mūh	目	eye
pūh	不	not

peën,	便	convenient,
we	未	not
tīh	得	obtain
fung	奉	to offer
pei,	陪	attendance,
laou	勞	trouble
heung	兄	brother
fei	費	spend
sin	心	} heart.
leaou.	了	
Keaou	叫	Call
ko	個	a
jin	人	man
tsang	裝	to fill
yen,	烟	tobacco,
ling	另	beside
pāng	烹	boil
kwo	過	more
yih	一	a
hoo	壺	pot
se	細	fine
ch'ha.	茶	tea.

A. The Guest replies, it is not necessary; at present we will part, and another day we shall meet again. I am lodging at the house of the Han-lin-yuen, whose name is Le-

tan-ching, and who lives at Shih-pa-poo.

Kih	客	The Guest
tä,	答	replies,
püh	不	no
yung;	用	use;
kin	今	now
ts'heay	且	then
tsan	暫	for the present
pëë,	別	separate,
yung	容	allow
jih	日	day
tsae	再	again
hwüy	會	} meet.
pa.	罷	
Wo	我	I
tsae	在	am at
Shih-	十	} Shih-pa-poo,
pä-	八	
poo,	鋪	
Han-	翰	} the Han-lin-yuer,*
lin-	林	
yuen,	院	
Le-	李	} Le tan-ching,
tan-	丹	
ching	誠	

kea	家	house
yu,	寓	lodging,
pëen	便	convenient
chung	中	midst
kwo	過	come over
wo	我	my
choo	處	place
tsö	坐	} sit.
oh.	呵	

B. The Host answers, Strange! having taken the trouble to come to my cottage to go away in such a hurry! Do lengthen your visit, I will order wine to be brought out, and we will take a few cups to shew in some degree my good will.

Choo	主	The Host
tä,	答	answers,
Ae	噯	} Ah!
ya!	呀	
laou	老	Venerable
heung	兄	Brother
yih	一	one
chang	場	task
taou	到	coming to

* Title of high literary rank.

shay	舍	cottage
hea,	下	below,
ho	何	what
pěih	何必	necessity
sō	速	hastily
hwüy.	回	to return.
Ts'hing	請	Pray
kwan	寬	extend
tso	坐	sit (I will)
chō	着	order
jin	人	people
pan	辦	to make ready
seay	些	a little
tsew	酒	wine
hō	嗑	to drink
pei,	杯	a cup,
leō	畧	a little
peaou	表	manifest
tsun	寸	an inch
sin.	心	heart.

A. The Guest replies, Many thanks to you. I will accept of your invitation for some other day.

Kih	客	Guest
tā,	答	replies,
to	多	many

seay	謝	} thanks,
leaou,	了	
kae	改	different
jih	日	day
tsae	纔	then
ling	領	} accept.
oh.	啲	

B. The Host says, I must detain you, Sir, to take a family dinner. Do not reject it. And I had better first send away your chair. When evening comes I will procure a chair to carry you to Dr. Le's. That will be just the thing.

Choo	主	Host
shwō,	說	says,
woo	務	must
seu	須	necessarily
lew	留	detain
kea	駕	(you) Sir,
kēih	吃	to eat
ko	個	a
pēen	便	convenient
fan,	飯	meal,
pūh	不	not
yaou	要	want
hēen	嫌	dislike

ke eject.
 Ning }
 k'ho } Better
 sēen first
 ta }
 fā } send away
 keaou }
 tsze } chair
 k'heu ; go ;
 tae till
 kin this
 wan evening
 wo }
 mun } we
 tseu get
 keaou }
 tsze } a chair
 sung to convey
 ne you
 hwüy back to
 Le- }
 han- } Le, the Han-lin's
 lin- }
 kea ; house ;
 tsew just
 she. so.

A. The Guest said, Since I have to

thank you, my Brother, for the
 pleasure you feel in detaining me,
 I must comply with your request.

Kih Guest
 shwǎ, says,
 ke }
 jen } Since
 mung to thank
 laou Venerable
 ko Brother
 he rejoice
 lew, to detain,
 wo I
 tsew then
 tsung obey
 ming ; order ;
 ch'hīh only
 she is
 pūh not
 yaou want
 fei waste
 tsae, wealth,
 suy follow
 pēen convenience
 tsae then
 haou. well.

B. The Host said, Be it so, and ordered

the Steward to hasten to prepare a
set out of wine, vegetables, fruit,
plates, &c.

Choo	主	Host
shwǒ,	說	said,
she,	是	Be it so,
fun	吩咐	} ordered
foo		
kwän	管家	} the Steward
kea		
kwae	快	to hasten
pan	辦	to prepare
yih	一	a
sēih	席	table
tsew,	酒	wine,
tsae,	菜	vegetables,
kwo,	菓	fruit,
tēē,	碟	plates,
täng	等	} &c.
luy.	類	

In a short time the Steward returned
and said, Sir, all is ready.

Shä	霎	Shower of rain
she	時	time
kēen,	間	midst,
na	那	that

kwän	管家	} Steward
kea	回	
hwüy	話	returned
hwa,	老	said,
laou	爹	venerable
teäy	酒	Father
tsew	席	wine
sēih	便	table
pēen	了	} convenient.
leaou.		

B. The Master said, lay the table immediately.

Choo	主	Host
shwǒ,	說	said,
pēen	便	then
tsew	就	forthwith
fang	放	lay
chǒ	棹	} the table.
tsze.	了	

The Steward then laid out the Chopsticks, spoons, small plates for soy, vegetables, &c.

Na	那	} That
ko	個	
kwän	管家	} Steward
kea	把	
pa		took

kwae	快子	} Chop-sticks,*
tsze,		
tsew	酒	wine
pei,	杯	cups,
teaou	調羹	stirring
käng,	羹	spoons,
tseang	醬油	} soy
yew		
těě,	碟	plates,
seaou	小	small
tsae	菜	vegetable
těě,	碟	plates,
ko	各	every
yang	樣	sort
pae	擺開	spread
k'hae.	開	open.

B. The Master fixed the seats, and gave to the Guest the chief place. He himself sat opposite, and his son at the lower end.

Choo	主人	Host
jin	人	man
ting	定	} fixed
leaou	了	

wei,	位	the seats,
jang	讓	yielded
k'ih	客	the Guest
show	首位	head
wei,	位	seat,
tsze	自己	} he himself
ke		
tuy	對坐	opposite
tso,	坐	sat,
urh	二	second
seaou	小	little
urh	兒	boys
tso	坐	sat
hea	下	low
pēen.	邊	side.

A. The Guest declined, and walking apart from the table, made a low bow, saying, Thank you; I beg that my Venerable Uncle (your Father) take the chief place, and then it will be well; where is your worthy son, Sir? Pray let all come out to converse.

K'ih	客	Guest
tsze,	辭	refused,

* Kwae-tsze, are small sticks of wood or ivory, sometimes pointed with silver, about nine inches long, and the thickness of a quill, which the Chinese use to lift their food to their mouths. The English call them Chop-sticks.

le	離	leaving
sēih	席	the table
tsow	走	walked
k'hae,	開	open,
shun	深	deep
shun	深	deep
tsö	作	made
yih	揖	a bow
ching	稱	expressed
seay,	謝	thanks,
ts'hing	請	requested
laou	老	old
pih	伯	uncle
tso	坐	sit
show	首	head
wei	位	seat
tsae	纔	then
she,	是	right,
ta	大	great
ling	令	honored
lang	郎	worthy } eldest son
ne ?	呢	now ? } where is he ?
too	都	all
ts'hing	請	request
lae	來	come
seang	相	mutually
seu.	敘	converse.

B. The Host replied, my Father ought by rights to come and attend upon you, but his sight and hearing being bad, it will be as well that he remain withinside. My eldest son is not yet returned from his studies.

Choo	主	Host
tä,	答	replied,
kea	家	family
foo	父	father
pun	本	originally
ying	應	ought
fung	奉	to offer
pei ;	陪	attendance ;
yin	因	} because
wei	爲	
urh	耳	ear
müh	目	eye
püh	不	not
pēen,	便	convenient,
ping	凭	let
t'ha	他	him
tsae	在	be
le	裡	within
t'how	頭	head
kēih	吃	eat
fan	飯	rice

yay	也	also
pa.	罷	well.
Ta	大	Great
seaou	小	little
urh	兒	son } my son
wae	外	outside
kwän	館	school-room
tüh	讀	reading
shoo	書	book
we	未	not
hwüy.	回	return.

B. The Host called the Steward to prepare wine, and to place the dishes on the table in order; also pointed the Guest to his seat, and directed the Servants to attend and serve the wine.

Choo	主	Host
jin	人	man
keaou	叫	called
kwän	管	} Steward
kea	家	
yu	預	} to prepare
pe	備	
tsew,	酒	wine,
pa	把	to take
yih	一	a

wan	碗	bowl
yih	一	a
wan	碗	bowl
tëih	的	's
tsae	菜	vegetables
ts'hze	次	next
te	第	order
twan	端	right
fang,	放	place,
jang	讓	yield
kih	客	the Guest
tso	坐	to sit
hea.	下	down.
Yew	又	Further
keaou	叫	called
kan	跟	heel
pan	班	waiters
tsae	在	at
pang	傍	the side
she	侍	to attend on
tsew.	酒	wine.

A. The Guest said, what occasion to go to so much expense. I really cannot get over it.

Kih	客	Guest
shwö,	說	said,
ho	何	what

pěih	必	necessity
po	破	to break upon
fei	費	expense
pan	辦	to prepare
chay	這	} so
mo	麼	
to	多	much
tsae,	菜	vegetables, *
wo	我	I
shih	實	really
kwo	過	pass
e	意	thought
pùh	不	not
k'heu.	去	go.

B. The Host replied, You are very polite; I have merely prepared a little wine that we may chat over it. It is insufficient to shew my respectful intention. Pray take wine.

Choo	主	Host
tä,	答	reply,
haou	好	well
shwǒ,	說	said,
pùh	不	not
kwo	過	more than

lung	弄	prepare
seay	些	a little
pǒ	薄	thin
tsew	酒	wine
seu	叙	to narrate
hwa.	話	talk.
Yay	也	Also
pùh	不	not
ching	成	perfect
king	敬	respectful
e.	意	intention.
Ts'hing	請	Pray
k'he	起	raise
pei.	杯	the cup. †

A. Guest says, I request you to precede me.

Kih	客	Guest
shwǒ,	說	says,
ts'hing.	請	request.

B. Pray precede me.

Ts'hing.	請	Request.
----------	---	----------

A. I wish you joy.

Kung	恭	Reverently(wish you)
he	喜	joy
ah!	吓	!

* Provisions generally are called vegetables.

† The Chinese begin an entertainment by drinking wine.

B. Host says, I wish you joy. Let me recommend some of these dishes.

Choo	主	Host
shwǒ,	說	says,
kung	恭	reverently (wish you)
he;	喜	joy;
tsëen	薦	recommend
tsae.	菜	vegetables.

A. Guest says, pray precede me.

Kih	客	Guest
shwǒ,	說	says,
ts'hing.	請	request.

B. Boys, fill a bumper!—The Host then pledges his Guest, and the Guest pledges his Host. All eat. The son of the Host pours out a cup with his own hand, carries it to the Guest who drinks it, after which the Son returns to his seat. All again eat. The Guest and Host exchange cups.

Seaou	小	Little
hae	孩	} boys,
tsze,	子	
chin	斟	pour out

mwan	滿	fill
tsew !	酒	wine !
Choo	主	Master
jin	人	man
king	敬	honors
kih	客	Guest
yih	一	one
pei,	杯	cup,
kih	客	Guest
king	敬	honors
hwüy	回	in return
choo	主	Host
jin	人	man
yih	一	one
pei.	杯	cup.
Këih	吃	Eat
tsae.	菜	vegetables.
Keaou	叫	Call
urh	二	second
seaou	小	little
urh	兒	boy
tsin	親	own
show,	手	hand,†
chin	斟	} pour out
leaou	了	

* The Master of the house sometimes puts on the first dish, and brings himself the first cup of wine.

yih	一	a
pei	杯	cup
tsew,	酒	wine,
tsow	走	walk
taou	到	to
kih	客	Guest
wei	位	seat
king	敬	honor
tsew ;	酒	wine ;
kih	客	Guest
yin	飲	drinks
fuh	復	returns to
wei.	位	seat.
Ta	大	Great *
chung	衆	company
kēih	吃	eat
tsae.	菜	vegetables.
Choo	主	Host
kih	客	Guest
keaou	交	exchange
pei,	杯	cups,†
hwan	歡	rejoice
yin.	飲	to drink.

A. The Guest says, what age is your

* The Chinese at an entertainment, all eat at the same time, and pause to drink at the same time.

† One holds his cup to the other's mouth to drink, which is a profession of great respect.

worthy second son this year. Has he read a great deal.

Kih	客	Guest
wān,	問	asks,
urh	二	second
ling	令	honored
lang	郎	worthy
kin	今	this
nēen	年	year
ke	幾	how
to	多	many
suy ;	歲	years ;
tūh	讀	read
heu	許	great
to	多	many
shoo	書	books
mo ?	麼	?

B. Host replies, He is now sixteen years of age. He is good for nothing. He has but just finished the Commentary on the Four-books.

Choo	主	Host
ta,	答	replies,
kin	今	this

nēen 年 year
 shīh 十 ten and
 lūh] 六 six
 suy 歲 years
 pūh 不 not
 chung 中 hit
 yung 用 use
 Sze- 四 } Four-books
 shoo 書 }
 choo 註 commentating
 kin 僅 just
 k'ho 可 can
 tūh 讀 read
 wan. 完 finish.

A. Guest further asks, Your eldest son?

Kīh 客 Guest
 yew 又 further
 wān, 問 asks,
 ta 大 } honored
 ling 令 }
 lang 郎 worthy
 ne? 呢 ?

B. The Host replies, My eldest Son is now twenty years of age. He attends at Dr. Le's Lectures, at Wanchang temple, in the City. He boards and lodges there.

Choo 主 Host
 tä, 答 replies,
 ta 大 great
 seaou 小 little
 urh 兒 boy
 kin 今 this
 nēen 年 year
 urh 二 two
 shīh 十 tens
 suy, 歲 years,
 tsae 在 at
 ching 城 city
 nuy 內 within
 wān 文 literary
 chang 昌 splendid
 meaou; 廟 temple;
 Le 李 Le
 laou 老 old
 sze 師 tutor
 choo 處 place
 ting 聽 hearing
 shoo, 書 book,
 kēih 吃 eat
 shwüy 睡 sleep
 yay 也 also
 tsae 在 at
 na 那 that

choo. 處 place.

A. The Guest said, My worthy, Sir,
these, your two sons, being so intel-
ligent and diligent in there studies,
they will doubtless obtain promotion,
and you will obtain Imperial honors.

Kih	客	Guest
shwö,	說	says,
laou	老	Venerable
ko	哥	Brother
haou	好	good
ah!	吓	!
ne	你	your
chay	這	these
leang	兩	} two
wei	位	
ling	令	} worthy sons
lang	郎	
chay	這	} so
mo	麼	
tsung	聰	hearing well
ming	明	bright
yew	又	also
kin	勤	diligent in the
kung,	功	noble work,

yih	一	to a
ting	定	certainly
tsin	進	enter
heö	學	learning
tëih,	的	those who,
ne	你	you
tseang	將	taking
lae	來	come
laou	老	old
fung	封	Imperial appointed
keun	君	Prince *
yew	有	have
tih	得	obtain
tso	做	make.
tëih.	的	

B. Host says, How should I have such
good fortune. Is your son, my friend,
of late still well.

Choo	主	Host
tä,	答	answers,
na	那	} where
le	裡	
yew	有	have
chay	這	this
yang	樣	manner

* The Parents of those who obtain official rank, receive some kind of honor from the state.

těih 的 of
tsaou 造化 } good fortune.
hwa. 老兄的 }
Laou Venerable
heung Brother
těih 's
kung } son
tsze }
kin recently
hwang still more
haou good.
ah.

A. The Guest replies, My Son is now twenty-four years of age. He was married last year; and I perceive he is fond of his studies.

Kih 客 Guest
tä, 答 replies,
seaou 小 Little
urh 兒 boy
kin 今年 this
nēen year
urh twice
shih ten
sze four
suy; years;
kew old

nēen 年 year
tseu 娶了 married
leaou 妻 did
tse; 我看 a wife;
wo 他 I
k'han 愛 observe
t'ha 讀 he
gae 書 likes to
tüh 讀 read
shoo. 書 book.

B. The Host called for more wine.

Choo 主人 } Host
jin 叫 called
keaou 斟 to pour out
chin 酒 wine.
tsew.

A. The Guest said, Enough. I feel intoxicated.

Kih 客 Guest
shwō, 說 said,
pa 罷了 } enough,
leaou, 我 I
wo 嗑 have drunk to
hō 醉了 } intoxication.
tsuy 了
leaou.

B. The Host said, My brother, you

can bear a great deal of wine; you
must take a few cups more.

Choo	主	Host
shwö,	說	said,
laou	老	Venerable
heung	兄	Brother
leang	量	measure
kwang,	廣	wide, *
hwan	還	still
kae	該	must
hō	嗑	} drink
tih	得	
ke	幾	a few
pei.	杯	cups.

A. Guest replied, I am not able to
drink so much; indeed I feel intox-
icated.

Kih	客	Guest
tä,	答	replied,
leang	量	measure
püh	不	not
shing	勝	} adequate; †
leaou;	了	

* The Chinese at convivial parties, mention it as a compliment, that a Per-
son has a large measure; i. e. that he can drink much.

† Shing, commonly denotes To overcome. ‡ At entertainments a bowl of

rice finishes the repast. § Attendants on the right and left.

kwo	果	indeed
chin	真	truly
tsuy	醉	} intoxicated.
leaou.	了	

B. The Host called, Bring up rice.

The attendants presented rice, which
having eaten, they rose from table,
and the Host led his Guest to the
library, where they sat down.

Choo	主	Host
jin	人	man
keaou	叫	called
k'he	起	bring up
fan,	飯	rice, ‡
tso	左	left
yew	右	right §
te	遞	present
fan	飯	rice
shang	上	up
lae	來	come
kēih	吃	eating
wan,	完	finished,
san	散	dispersed

sēih; 席 the table;
 Choo 主人 Host
 jin 讓 yielded
 jang 客 Guest
 kīh 入 to enter
 jūh 書 book
 shoo 房 room
 fang 坐 sit.
 tso.

The boys poured out tea, which when they had drunk, the pipes were filled; water was poured into the washhand basins, and areca nut again brought.

Seaou 小孩子 Little
 hae 孩子 } boys
 tsze 子 }
 taou 倒 pour out
 ch'ha, 茶 tea,
 hō 嗑 } drink
 leaou 了 }
 ch'ha, 茶 tea,
 chwang 裝 fill
 yen; 烟 tobacco;
 taou 倒 pour out
 shwūy 水 water
 se 洗 wash
 lēen, 臉 face,

tsae 再 again
 na 拿 bring
 pin 檳 }
 lang. 榔 } areca nut.

A. Guest said, I have not brought any thing with me, except a few Keang-nan peas, which are now at Hung-fā's warehouse. I will tomorrow send a few tubs of them for the use of my Venerable Uncle (your Father.)

Kīh 客 Guest
 shwō, 說 said,
 yu 愚 Simple younger }
 te 弟 brother } I
 mūh 没 not
 yew 有 have
 shin 甚 } any
 mo 麼 }
 tung 東 } thing
 se 西 }
 tae 帶 bring
 lae. 來 come.
 chīh 只 Only
 she 是 is
 tsō 昨 }
 jīh 日 } yesterday

tae	帶了	}	bring
leaou			
seay	些		a little
Keang-	江南	}	Keang-nan
nan			
pīh-	白扁豆	}	peas
pēen-			
tow-			
jin	仁		
tsae	在		are at
Hung-	洪發行	}	Hung-fā
fā			
hang,			warehouse,
ming	明天	}	to-morrow
t'heen			
chō	着		send
jin	人		man
sung	送		present
ke	幾		a few
tung	桶		tubs
lae	來		come
kēih	給		give
laou	老		old
pīh	伯		uncle
yung.	用		use.

B. The Host said, Keang-nan peas are most excellent.

Choo	主	Host
shw,	說	said,
K ang-	江南	}
nan		
pīh-	白扁豆	}
pēen-		
tow		
he	係	are
ting	頂	top
haou	好的	}
tēih.		

A. The Guest rose, and said, I am going. Say good bye, for me to your Father.

Kīh	客	Guest
k'he	起	raised
shin	身	body
kaou	告	announced
tsze.	辭	taking leave.
Te	替	For
wo	我	me
tsae	在	at
laou	老	old
pīh	伯	uncle
kān	跟	heel
tsēen	前	before
kaou	告	announce

tsze. 辭 taking leave.

B. The Host said, Excuse my father
in not walking to the gate with you.

[To the Servant] Bring the chair.

Choo 主 Host

shwǒ, 說 said,

kea 家 House

foo 父 Father

pūh 不 not

sung 送 } walk out (with you).

leaou.

keaou 叫 Call

tseu 取 bring

keaou 轎 } chair.

tsze.

— The Host walked with him to the
gate. Each made a bow. The Host
stood till the Guest got into the chair

Kīh 客 Guest

tsǒ 作 made

yīh 揖 a bow *

pae 拜 worshipped

tsze. 辭 took leave.

Choo 主 } Host

jin 人

sung 送 presented

ch'hüh 出 out

mun, 門 gate,

pe 彼 that

tsze 此 this

yīh 一 one

yīh. 揖 bow,

Choo 主 Host

lěih 立 erect

how 候 waited

Kīh 客 Guest

shang 上 ascended the

keaou. 轎 chair.

A. Guest joined his hands, as an act
of reverence, and said, Good bye.

Pa 把 Took

show 手 hands

yīh 一 one

kung, 拱 join before the breast,

ts'hing. 請 good bye.

B. The Host also said, Good bye.

Choo 主 Host

yīh 亦 also

shwǒ, 說 said,

ts'hing. 請 good bye.

* Yīh, denotes joining the hands and bending down till the back and head
are horizontal

DIALOGUE XXII,

A FIRE AT CANTON.

On the Twenty-second day of the
tenth moon, of the twelfth year
of Kea-king, a fire broke out in
the suburbs of Canton, and burnt
upwards of three hundred houses.

Kea-	嘉慶	}	Kea-king
king			
shih	十二年	}	twelfth
urh			
nëen,	年		year,
shih	十		tenth
yuě,	月		moon,
urh	二十	}	twentieth
shih			
jih,	日		day,
Kwang-	廣州	}	Canton
chow			
ching	城		city

wae	外	withoutside
keae	街	} street
fang	坊	
k'he	起	rise
ho,	火	fire,
shaou	燒	burnt
k'heu	去	away
fang	房	} rooms
tsze	子	
san	三	three
pih	百	hundred
yu	餘	odd
këen.	間	number.

The Viceroy, Foo-yuen, and all the
Mandarins came out of the City to
put a stop to the fire.

Ching	城	City
nuy	內	within

Tü-	督臺	}	(the) Viceroy,
tae,			
Foo-	撫臺	}	Foo-yuen,
tae,			
kö	各官	}	all the
kwän			
too	都	}	all
ch'hüh			
ching	出城	}	out of
lae			
kew	來救火	}	city
ho.			
			came to
			rescue the
			fire.

The water engines from every place,
all went to extinguish the fire.

After six hours it was put out.

Kö	各處	}	Every
choo			
shwüy	水車	}	place
chay			
keae	皆去	}	water
k'heu			
kew	救火	}	wheel carriage
ho.			
How	後		all
			went out to
			rescue
			fire.
			After

che	至三	}	to
san			
ko	個時	}	three
she			
shin	辰	}	hours*
kew			
sëih.	救息		rescued and
			ceased.

A great many houses, and a large
quantity of goods were destroyed.
Fortunately no lives were lost.

Shaou	燒	Burnt
k'heu	去	away
fang	房屋	} houses
ö	貨物	
ho	甚多	} goods
wüh	幸	
shin	沒有	very
to;	燒壞	many;
hing	人	happily
müh		not
yew		have
shaou		burnt and
hwae		destroy
jin.		men.

* One She-shin, is equal to two European hours.

DIALOGUE XXIII.

BURNING OF A SHIP.

In the Ninth Moon of the Twelfth
year of Kea-king, the English Com-
pany's Servants sent an address to
the Hoppo of Canton, saying.

Kea-	嘉慶	}	Kca-king
king			
shih	十二年	}	twelfth
urh			
nēen,	年	}	year,
kew			
yuě,	九月	}	ninth
Ying-			
kēih-	嘆咭	}	(the) English
le			
kwō	國	}	nation's
Kung-			
sze	公司	}	Company
Pan-			
shang	班上	}	Supercargoes

keu	具稟	}	presented
pin			
yih	一封	}	one
fung			
yu	與	}	to
Yuě			
Hae-	粵海	}	Canton's
kwän,			
shwō.	關說	}	Hoppo,
			saying.

That the Company had a great quan-
tity of money here, which they
did not require for the purchase
of goods, and that they wished
to send some of it away to another
Port.

Kung-	公司	}	The Company's
sze			

yin	銀子甚多置貨用不完要裝些回去別埠頭	} treasure very much purchasing cargo use not entirely, want put on a little return go other } port.
tsze		
shin		
to		
che		
ho		
yung		
pūh		
wan,		
yaou		
chwang		
seay		
hwüy		
k'heu		
pěě		
fow		
t'how.		

Afterwards the Hoppo granted permission to put it on board the Ship of War.

How-	後來	} Afterwards
lae		
Hae-	海關	} Hoppo
kwän		
chun	准	allowed
k'he	其	it
ch'üü	出	go out

k'how	口	mouth
tsae	在	in
ping	兵	soldier
chuen	船	ship
chwang	裝	put on board
hwüy.	回	go back.

But heretofore, the Ships of War could not by law, enter the harbour, therefore the Committee consulted about it.

Tan	但	But
ping	兵	soldier
chuen	船	ship
le	列	regulations
hëang	向	heretofore
pū	不	not
äng	能	can
tsin	進	enter
k'how,	口	mouth,
so	所以	therefore
e	大	} the Chief
Ta-		
pan	班	
yu	與	with
kö	各	all
Pan	班	} the Supercargoes
shang		
	上	

kung 公 }
e. 議 } consulted together.

It was found that in a few days, there
would be two Country Ships going,
and that it would be better to put
it on board them, to take it with-
out the Bogue, and deliver it to the
Ship of War to take it away.

Cha 查 }
t'ih 得 } It was found
kin 近 }
j'ih 日 } near
yew 有 }
leang 兩 } have
ch'ih 隻 } two
keang 港 }
k'ö 脚 } Country
chuen 船 } ships
tseang 將 }
yaou 要 } want
k'hae 開 } to commence
hang, 行 } going,
p'ih 不 }
joo 如 } better
ke 寄 } send
tsae 在 } by
t'ha 他 } those

chuen 船 } ships
shang 上 } upon be
ch'wang 裝 } put in
ch'hüh 出 } go out the
Hoo- 虎 }
mun 門 } Bogue
wae, 外 } outside,
keaou 交 } delivered over
yu 與 } to the
ping 兵 } soldier
chuen 船 } ship
Choo 主 } Captain to
tae 帶 } carry
hwüy. 回 } back.

Having all determined on it, they took
five hundred chests of Silver, and
sent them down to the two Country
Ships, and put it on board.

Ta 大 }
kea 家 } All
e 議 } consulted and
ting, 定 } settled,
tsew 就 } then
tseang 將 } took
yin 銀 }
tsze 子 } the silver
woo 五 } five

pīh 百 hundred
 seang, 箱 chests,
 hea 下 } down went
 leaou }
 leang 兩 } two
 chīh }
 keang 隻 }
 keō } country
 chuen 港 ships
 le 船 }
 mēen. 裡 } within.
 面 }

It happened one day, that that Ship
 took fire by accident.

Hwō 忽 Suddenly
 yīh 一 one
 jīh 日 day
 na 那 } that
 chīh }
 keang 隻 }
 keō } country
 chuen 港 ship
 shīh 船 slipped
 ho 失 }
 leaou, 火 } fire,
 tseang 了 }
 chuen 將 took the
 船 ship and

shaou 燒 }
 chō. 着 } burnt.

In the Ship there was raised a cry of
 fire. The Person having the Com-
 mand, hastened to send a man to
 Canton to inform the Chief, and to
 request that the large fire engine
 might be sent down to Hwang-poo,
 to extinguish the fire.

Chuen 船 Ship
 nūy, 內 within,
 keaou 叫 }
 han 喊 } called out
 kew 救 save the
 ho, 火 fire,
 sze 司 take care
 sze 事 business the
 jin 人 man
 sō 速 hastened
 tsēē 卽 immediately to
 sze 使 send a
 jin 人 person
 shang 上 up to
 Sāng 省 Canton
 che 知 to tell
 Ta- 大 }
 pan, 班 } the Chief, and

ts'hing	請	request
ta	大	large
ching	城	city
shwüy	水	water
chay	車	carriage
hea	下	go down to
Hwang-	黃	} Hwang-poo
poo	埔	
kew	救	to save the
ho.	火	fire.

The Chiefs, and every Person went down with them to oversee and assist.

Ta-	大	} The Chief
pan	班	
kö	各	every
jin	人	man
yay	也	also
süy	隨	} forthwith
tsëë	卽	
hea	下	went down to
Hwang-	黃	} Hwang-poo to
poo	埔	
chaou	照	} oversee and assist.
ying.	應	

After five or six hours, the fire was extinguished.

How	後	After
che	至	till
leang	兩	two
san	三	} three
ko	個	
she	時	} hours
shin	辰	
tseang	將	took the
ho	火	fire
kew	救	saved
sëih.	息	stopped.

The greater half of the Ship was already burnt. There only remained the bottom in the water, a small part of that was not consumed.

Chuen	船	Ship
e	已	already
shaou	燒	burnt
k'heu	去	} gone
leaou	了	
ta	大	greater
pan,	半	half,
chih	只	only
shing	剩	remained
chuen	船	ship
te	底	bottom
tsae	在	remaining

shwüy 水 water
 le 裡
 mēen, 面 } within,
 yew 有 have
 seay 些 a little
 we 未 not
 tsäng 曾 yet
 shaou 燒 burnt (and)
 hwae. 壞 destroyed.

The Captain sent People to watch, so
 that not the least thing was stolen.

Chuen 船 Ship
 Choo 主 Master
 sze 使 sent
 shwüy 水 water
 show 手 hand } sailors
 jin 人 men
 seun 巡 to go round
 cha 查 examine
 k'han 看 look and
 show, 守 keep,
 müh 沒 not
 yew 有 have
 pei 被 receive
 jin 人 men
 t'how 偷 steal
 k'heu 去 go

yih 一 one
 tēen 點 little
 tung 東 } thing.
 se. 西

The next day, the Chief called for
 three Chop-boats, and removed the
 specie, there was some at the bottom
 of the water melted into pieces of
 silver.

Te 第 } Second
 urh 二
 jih 日 day
 Ta- 大 } Chief
 pan 班
 tsēē 卽 immediately
 keaou 叫 called
 pēen- 扁 } chop-boats
 ting 艇
 san 三 } three,
 chih, 隻
 tseang 將 to take the
 yin 銀 silver
 pan 搬 remove
 k'he, 起 up,
 yew 有 have
 seay 些 a little
 tsae 在 remain

shwüy	水	water
le	裡	} within
mëen	面	
shaou	燒	burnt
ching	成	formed
yin	銀	silver
ping	餅	cakes
yih	一	the
pan.	般	same.

In two or three days it was all taken up; and of the whole amount, there were only wanting two or three chests.

Leang	兩	Two
san	三	three

t'hëen	天	days
tsae	纔	then
leaou	撈	take up
tsing,	清	entirely,
tsung	總	whole
swan	算	account
che	止	only
shaou	少	defect
k'heu	去	go
yin	銀	} silver
tsze	子	
leang	兩	two
san	三	three
seang.	箱	boxes,

DIALOGUE XXIV.

A SPRING RAMBLE.

Wang-yun having looked at it (the letter), said to (Ch'hang-shing), thank your Master for his kind intentions, which overpower me.

Wang-	王	}	Wang-yun
yun	雲		
k'han	看	}	look
wan,	完		
hëang	向	}	finished,
Ch'hang-	張		
shing	盛	}	towards
taou,	道		
ching	承	}	said,
ne	你		
Seang	相	}	thank
kung	公		
mei	美	}	your
tsing	情		
		}	Master's
		}	good
		}	disposition

ho	何	}	how
e	以		
k'ih	克	}	able
tang.	當		
			to sustain it.

You may go back and tell your Master, that to-morrow, I shall certainly accept of his invitation.

K'ho	可	May	
shang	上	up (answer)	
füh	復	back	
ne	你	your	
kea	家	family	
Seang	相	}	Master
kung	公		
shwö,	說	say,	
wo	我	I	
ming	明	}	to-morrow
jih	日		

jen 然 indeed
 lae 來 come
 ling 領 receive
 tsing. 情 kind feeling.

Ch'hang-shing received the message,
 and went back to tell his Master.

Ch'hang- 張 } Ch'hang-shing
 shing 盛
 ling 領 receiving the
 ming 命 order
 hwüy 回 returned (answer)
 fuh 復 back
 Choo 主 } Master.
 jin. 人

Wang-yun returned home, and went
 to the inner apartments. Mrs. Seu
 said, where have you been all this
 time.

Wang- 王 } Wang-yun
 yun 雲
 hwüy 回 returned to
 nüy 內 inner
 shih, 室 apartments,
 Seu, 徐 Seu,
 Foo 夫 } Mrs.
 jin 人
 taou, 道 said,

wo 我 my
 urh 兒 son
 chay 這 this
 yih 一 one
 hwüy 會 time
 taou 到 to
 na 那 what
 seang 廂 (room) place
 k'heu 去 go
 lae. 來 come.

Wang-yun said, I will tell you Mother,
 as I happened to be sauntering be-
 fore the door, Ch'hang-sew-che, sent
 a Person with a letter inviting me
 to-morrow.

Wang- 王 } Wang-yun
 yun 雲
 taou, 道 said,
 kaou 告 tell
 moo 母 } mother
 tsin 親
 tih 得 obtain
 che, 知 know,
 hae 孩 } child
 urh 兒
 shih 適 happened
 wang 往 to go

mun 門 door
 ts'hëen 前 before
 hëen 閒 leisure
 poo, 步 walk,
 yew 有 have
 Ch'hang- 張 }
 sew- 秀 } Ch'hang-sew-che
 che 芝 }
 chö 着 send
 jin 人 man
 sung 送 present
 shoo 書 book
 lae, 來 come,
 ming 明 }
 jih 日 } to-morrow
 ts'hing 請 invite
 hae 孩 }
 urh. 兒 } child.

Mrs. Seu said, Where is the letter?

Foo 夫 }
 jin 人 } Mrs.
 taou, 道 said,
 shoo 書 letter
 tsae 在 is
 na 那 what

le? 裡 place?
 Wang-yun took it from his sleeve, and
 presented it to Mrs. Seu.

Wang- 王 }
 yun 雲 } Wang-yun,
 tsae 在 at
 sew 袖 sleeve *
 chung 中 middle
 tseu 取 took
 ch'hüh 出 out
 te 遞 presented
 yu 與 to
 Foo 夫 }
 jin. 人 } Mrs.

Having looked at it, she said, as a
 friend has invited you, you must
 not refuse him; only do not im-
 pede your studies.

K'han 看 Looking
 taou, 道 said,
 ke 既 since
 ching 承 receive
 päng 朋 }
 yew 友 } friend
 che 之 's

* The Chinese have not a convenient place about them for letters, &c. they invariably put them up their sleeve.

tsing, kind regard,
 yay also
 pūh not
 haou good
 keō refuse
 t'ha, him,
 chīh only
 she is
 pūh not
 yaou want
 hwang starve
 joo literary
 nēē. occupation.

Wang-yun said, I understand; it is
 not necessary to enjoin me.

Wang- } Wang-yun
 yun }
 taou, said,
 heaou } understand,
 tīh, }
 pūh not
 seaou necessary
 moo } mother
 tsin }
 fun } direct.
 foo. }

Next morning, having dressed himself,

went to ask his Mother how she
 did.

Tsze } Next
 tsaou, } morning,
 Wang- } Wang-yun
 yun }
 shoo comb
 se wash
 e now
 pēih, finished,
 k'heu go
 wān ask (wish)
 Foo } Mrs.
 jin. }
 gan. } repose.

When they had just done breakfast, a
 Servant came in and announced
 that Ch'hang-shing, (Servant of Mr.
 Ch'hang) was without, requesting
 Mr. Wang to go.

Tsae } Then
 yung } use
 kwo } pass
 tsaou } morning
 fan, } rice,
 kea } family
 jin } man

tsin 進來 in
 lae 來 come
 pin 稟 report
 taou 道 say (of)
 Ch'hang-張 Ch'hang
 Seang 相 } Mr.
 kung 公 }
 kea, 家 family,
 Ch'hang-張 } Ch'hang-shing
 shing 盛 }
 tsae 在 is
 wae 外 outside
 ts'hing 請 requesting
 Ta 大 }
 seang 相 } (you,) Sir.
 kung. 公 }

Wang-yun, hearing this, rose immediately, changed his cap and clothes.

Wang-王 } Wang-yun
 yun 雲 }
 wän 聞 hearing
 yen, 言 words,
 tsëë 卽 then
 k'he 起 up
 shin 身 body
 hwan 換 }
 leaou 了 } changed

kin 巾 cap (and)
 füh. 服 clothes.
 Went into the interior apartment,
 and addressing his Mother said, I
 am now going to leave you.

Tsin 進 Entered
 nüy 內 interior
 tang 堂 hall
 pin 稟 announced to
 Foo-夫人 } Mrs.
 jin 人道 }
 taou, 道 said,
 hae 孩 } child
 urh 兒 }
 k'heu, 去 go,
 pei 陪 } turn back upon
 leaou 了 }
 moo 母 } mother
 tsin 親 }
 lae. 來 go.

Mrs. Seu said, From your Spring ramble, you should return rather soon, to prevent my being uneasy.

Foo 夫人 } Mrs.
 jin 人道 }
 taou, 道 said,
 wo 我 My

urh, 兒 child,
 yew 遊 rambling in
 Ch'hun 春 Spring
 k'ho 可 should
 tsaou 早 soon
 seay 些 a little
 hwüy 回 return
 lae, 來 come,
 mēen 免 prevent
 wo 我 me
 kwa 掛 }
 hwae. 懷 } suspense.

Wang-yun said, I understand.

Wang- 王 }
 yun 雲 } Wang-yun
 taou, 道 said,
 hae 孩 }
 urh 兒 } child
 heaou 曉 }
 tih. 得 } know.

He came out and told Kin-che, to
 follow with Ch'hang-shing.

Ch'hüh 出 Out
 lae 來 go
 keaou 叫 call
 Kin- 錦 }
 che 芝 } Kin-che

kän 跟 }
 süy 隨 } follow
 t'hung 同 }
 leaou 了 } with
 Ch'hang- 張 }
 shing. 盛 } Ch'hang-shing.

Before he reached the boat, he saw
 that there were already three or
 four Persons sitting in it.

We 未 Not
 taou 到 reach
 chuen 船 boat
 pēen, 邊 side,
 kēen 見 see
 yew 有 have
 san 三 three
 sze 四 four
 kīh 客 Persons
 e 已 already
 tsae 在 were in
 tso 座 }
 chuen 船 } boat
 chung. 中 } midst.

All of them, seeing Wang-yun coming,
 hastened out of the boat to meet
 him, and said,

Choo 諸 All

yew 友 the friends
 k'han 看 looking
 k'een 見 saw
 Wang- 王
 yun, 雲 } Wang-yun
 m'ang 忙 hastily
 ch'hüh 出 out
 tsang 艙 hole
 shang 上 up
 lae 來 come
 ying 迎 to meet
 taou. 道 said.

Brother Tsing-ne, (another epithet of Wang-yun) Why are you so late in coming.

Tsing- 清
 ne 霓 } Tsing-ne,
 heung, 兄 brother,
 wei 爲 } why
 ho 何 }
 lae 來 come
 che? 遲 late?

They called to the boatmen to lay a pole across for their hands

Keaou 叫 Called
 chuen 船 } boatmen
 kea 家 }

tä 搭 }
 leaou 了 } to place
 foo 扶 support
 show. 手 hands.

Wang-yun went on board, entered the cabin, and having made his bow to all the friends, said, I have arrived very soon—how can you say that I am late!

Wang- 王
 yun 雲 } Wang-yun
 shang 上 ascend
 chuen 船 boat
 tsin 進 enter
 tsang 艙 cabin
 yu 與 with
 chung 眾 all
 yew 友 friends
 y'ih 揖 bow
 pa 罷 finished
 taou, 道 said,
 te 弟 I
 che 至 come
 shin 甚 very
 sō, 速 fast,
 ho 何 how
 yen 言 say

lae 來 come
che! 遲 late!

Addressing himself to Ch'hang-lan, he
said, Thank you my brother for
your letter yesterday inviting me.
I have had repeatedly to thank you
for your kindness, it completely
overpowers me.

Hëang 向 Towards
Ch'hang- 張 }
lan 蘭 } Ch'hang-lan
taou, 道 said,
ching 承 receive
ch'hang 長 elder
heung 兄 brother
jīh 日 }
tsö 昨 } yesterday
tsze 賜 conferred the
hwa 華 elegant
han 翰 letter
këen 見 see
chaou, 招 invitation,
te I
pūh not
shing overcome
tseö }
yö, 雀躍 } leaping for joy,

chīh 只是 only
she 是 is
lūy 屢 repeatedly
taou 叨 received
how 厚 (thick) kind
gae 愛 love
ho 何 }
e 以 } how
kīh 克 can
tang. 當 sustain.

Ch'hang-lan said, amusing ourselves
with a Spring Ramble, why utter
the language of ceremony.

Ch'hang 張 }
lan 蘭 } Ch'hang-lan
taou, 道 said,
yew 遊 ramble
Ch'hun 春 Spring
seaou 消 }
ëen, 遣 } to amuse,
ho 何 }
ch'hūh 出 } why
kīh 客 } utter
yen. 言 } visitor's
words.

Wang-yun said, are there any other
friends.

Wang- } Wang-yun
yun
taou, said,
hwang besides
yew have
ho what
k'ih? person?

Chang-lan said, there is no other
friend, we were only waiting for
your arrival that we might set off.

Ch'hang- } Ch'hang-lan
lan
taou, said,
ping further
woo not
t'ha other
k'ih, person,
ch'ih only
how wait
heung elder brother
che come

王雲道還有何客

張蘭道並無他客只候兄至

tsew 就 then
k'hae 開 open
chuen 船 boat. } set off
e. 矣

He then ordered the boatmen to set
off. The boatmen cast off the
painter, and proceeded to Hoo-kew.

Süy 遂 Forthwith
fun 吩咐 } ordered
foo
k'hae 開船 } to set off.
chuen. 船
Chuen 船 Boat
kea 家 family
keae 解 loosened the
lan 纜 rope
wang 望 towards
Hoo- } Hoo-kew
kew
tsin 進
fä. 發 proceeded.

就開船矣
遂吩咐開船
船家解纜望虎邱進發

DIALOGUE XXV.

A PERSON ILL.

Sëih-jin, seeing that she vomited blood
on the ground, became half cold.

Sëih-	襲	}	Sëih-jin
jin	人		
këen	見	}	seeing
leaou	了		
tsze	自	}	herself
ke	己		
t'hoo	吐	}	vomiting
tëih	的		
sëen	鮮		fresh
heuě	血		blood
tsae	在		on the
te	地		ground
yay	也		also
tsew	就		then
läng	冷	}	became cold
leaou	了		

pan 半 } half.
tsëih. 截 }

She recollected what she had formerly
heard People say, that if a young
Person spit blood, their lives could
not be ensured for a month or a
year.

Seang	想	}	Thought of
chö	着		
wang	往		former
jih	日		day
chang	常		always
ting	聽		hear
jin	人		people
shwö,	說		say,
shaou	少	}	young person
nëen	年		
t'hoo	吐		vomit

heuě, 血 blood,
nēen 年 year
yuě 月 month
pūh 不 not
paou. 保 secure.

Though life should be prolonged, a

Person was rendered useless.

Tsung 縱 } Although
jen 然 }
ming 命 life
ch'hang, 長 lengthened,
chung 終 end
she 是 is to
fei 廢 waste
jin 人 } a person.
leaou. 了 }

When this occurred to her, she suddenly recollected her former thoughts of future grandour; and seeing them blasted, ere she was aware, the tears started from her eyes.

Seang 想 Thinking
k'he 起 up
tsze 此 these
yen, 言 words,
pūh 不 not

keō 覺 adverting
tseang 將 took
soo 素 former
jīh 日 days
seang 想 } thought of
chō 着 }
how 後 } future
lae 來 }
tsāng 爭 striving for
yung, 榮 glory,
kwa 誇 boasting of
yaou, 耀 splendour,
che 之 the
sin 心 heart
tsin 盡 entirely
keae 皆 all
hwūy 灰 } consumed.
leaou. 了 }
Yen 眼 Eye
chung 中 midst
pūh 不 not
keō 覺 } adverting
tēih 的 }
tēē 滴 drop
hea 下 down
lūy 泪 tears
lae. 來 come.

Paou-yüh seeing her weep, also felt
himself very uneasy.

Paou-	寶玉	}	Paou-yüh
yüh			
kēen	見他	}	seeing
t'ha			her
küh	哭了	}	weep,
leaou,			
yay	也	}	also
püh			not
keō	不覺	}	aware
sin			heart
sōan	酸	}	sour
k'he			became.
lae.	起來		

He therefore said to her, What are
you thinking of?

Yin	因	}	Therefore
wän			asking
taou,	問道	}	said,
ne			your
sin	你心	}	heart
le			within
keō	裡	}	feel
tih			
tsäng	覺得	}	what
mo				怎麼

yang? 樣 manner?

Sēih-jin forced a smile and said, that
which is good,—What should I be
thinking of!

Sēih-	襲人	}	Sēih-jin
jin			
mēen	勉強	}	by force
keang			
seaou	笑道	}	laughing
taou,			said,
haou	好好的	}	well
haou			well,
tēih,	的	}	feel
keō			feel
tsäng	怎麼	}	what
mo			what
ne!	呢		now!

Paou-yüh wanted immediately to call
a Person to warm some wine, to
get some goat's blood, and some
Le-tung pills.

Paou-	寶玉	}	Paou-yüh
yüh			
tēih	的	}	's
e			wish was
sze	意思		

tsëë } immediately
 k'ih }
 pëen } forthwith
 yaou } wanted
 keaou } to call a
 jin } person
 tang } to boil
 hwang } yellow
 tsew, } wine,
 yaou } wanted
 shan } hill
 yang } sheep
 heuë, } blood,
 Le- }
 tung } Le-tung
 wan } pills
 lae. } come.

Sëih-jin shook her hand, and smiling
 said.

Sëih- }
 jin } Sëih-jin
 chow } snatched
 t'ha }
 t'eh } her
 show, } hand,
 seaou } laughing
 taou. } said.

What you are alarmed about, is not
 of much importance; if you call
 a number of People, they will feel
 indignant at my misconduct.

Ne } 你 } You
 chay } 這 } this
 y'ih } 一 } one
 naou } 鬧 } bother
 p'uh } 不 } not
 ta } 大 } greatly
 kin; } 緊 } required;
 w'än } 問 } ask
 k'he } 起 } up
 to }
 shaou } 多少 } how many
 jin } 人 } people
 lae, } 來 } come,
 taou } 倒 } reversed
 paou } 抱 } embrace
 yuen } 怨 } resentment (at)
 wo } 我 } my
 king } 輕 } lightness and
 kwang. } 狂 } folly (madness).

It will not be well either for you or
 me,—the right way is to send a
 boy to Mr. Wang, the Surgeon, and
 make a request to him to prepare

a little medicine to take, and I shall
soon be well. No Person will
know,—no not the devil himself.

Won't that be well?

Ne	你	You
yay	也	also
pūh	不	not
haou,	好	well,
wo	我	I
yay	也	also
pūh	不	not
haou,	好	well,
ching	正	} rightly
king	經	
ming-	明	} to-morrow
jīh	日	
ne	你	you
ta	打	} send
fā	發	
seaou	小	little
tsze	子	boy
wān	問	ask
wān	問	ask
Wang,	王	Wang,
Ta	太	} the great Surgeon
E	醫	
k'heu	去	to go

lung	弄	prepare
tēn	點	} a little
tsze	子	
yūh	藥	medicine
kēih,	吃	to eat,
kēih	吃	eat
tsew	就	soon
haou	好	} well,
leaou,	了	
Jin	人	Man
pūh	不	not
che,	知	know,
kwei	鬼	devil
pūh	不	not
keō	覺	} observe,
tēih.	的	
K'ho	可	How
pūh	不	not
haou?	好	well?

Paou-yūh seeing that it was reasonable,
could not help being satisfied.

Paou-	寶	} Paou-yūh
yūh	玉	
kēen	見	} saw (it)
leaou	了	
yew	有	had
le,	理	reason,

yay 也 also
chih 只得 } only could
tih 罷了 }
pa } cease.
leaou.

He went towards the table to pour out
some tea, to give Sēih-jin to wash
her mouth.

Hēang 向 Towards
gān 案 table
shang 上 upon
chin 斟 }
leaou } poured out
ch'ha 茶 tea
lae 來 come
kēih 給 gave
Sēih- }
jin } Sēih-jin
sew }
leaou } to wash
k'how. 口. mouth.

Sēih-jin, saw that Paou-yüh was un-
easy, forebore telling him not to
serve her, for he would not com-
ply; and another thing, she would
alarm other People,—it was better
to let him go.

Sēih- 襲 }
jin } Sēih-jin
che knew
Paou- }
yüh } Paou-yüh
sin heart
nüy within
yay also
püh not
gan reposed
wān }
tēih, } settled,
tae still
yaou wanted
püh not to
keaou call
t'ha him to
füh }
she, } serve,
t'ha he
yew further
pēih certainly
püh not
e; agree;
urh second
tsih consequence
ting certainly

襲人知寶玉心內也不安穩的待要不叫他伏侍他又必不依三則定

yaou 要 would
king 驚 } alarm
tung 動 }
pěč 別 } other
těih 的 }
jin, 人 people,

püh 不 }
joo 如 } better
yew 由 allow
t'ha 他 him -
k'heu 去 to go
pa. 罷 enough.

DIALOGUE XXVI.

MASTER AND BEGGARS.

Master. If any Poor People come,
let me know immediately.

T'hang 倘 If
yew 有 have
koo 孤 orphans or
pin 貧 poor
taou 到 to
lae, 來 come,
tsěě 即 immediately
pēen 便 then
paou 報 report (that)

wo 我 I
che 知道 } know.
taou. }

Servant. Very well.

Heaou 曉得 } Understand.
t'ih. }

Beggars. My friends, there is now
here one Pang-keu-sze, who lends
extensively to be paid in the life
to come, he opens wide the Door of
Community of Goods; let us go and

beg his assistance. Is there any reason why not?

Lēih 列 Constituted
wei 位 persons
ah! 吓 !
Kin 今 Now
yew 有 have
Pang- 有 }
keu- 龐 Pang-keu-sze
sze 居 }
kwang 士 extensively
fang 廣 places
lae 放 coming
sǎng 來 life
chae, 生 debts,
ta 債 wide
k'hae 大 opens
Fang- 開 square and
pēen 方 convenient *
che 便 s
mun, 之 door,
wo 門 }
mun 我 we
tsēen 們 proceed
k'heu 前 go
kew 去 beg
 求

t'ha 他 him
chow 週 }
tse, 濟 to supply our wants,
chow 週 }
tse, 濟 to supply our wants,
yew 有 have
ho 何 what
pūh 不 not
k'ho? 可 ought?

— Very good, let us all go and beg alms.

Haou 好 Good
ah, 吓 Ah,
ta 大 great
kea 家 family } all
tsēen 前 proceed
k'heu 去 go
kew 求 beg
t'ha 他 him
chow 週 }
tse. 濟 to supply our wants.

— In what way shall we go and beg?
Tsang 怎 What
mo 麼 }
yang 樣 manner
k'heu 去 go

* Fang-peen, denotes liberal regard to the interest of fellow creatures.

kew 求 to supplicate
t'ha. 他 him.

— We have a plan; where is your brother and his wife.

Ah! 吓 Ah!
Yew 有了 } (We) have it.
leaou. }

Joo 如今 } Now
kin }
ne your
k'ho brother's

saou wife
tsae at
na what
le? place?

— I do not know.

Puh 不 Not
che 知 know.
taou. 道 }

— Make haste; go seek your brother and sister, and let us go to sing the four Songs, advising the practice of Integrity, Filial Duty, Brotherly Affection, and Conjugal Harmony, to induce him to give us something.

Kwae 快 Haste
k'heu 去 go

tsin 尋 } find
leaou }
ne your
ko brother
saou wife
lae come
k'heu go
ch'hang sing
Chung, Fidelity,
Heaou, Filial Piety,
E, Friendly Affection,
Ho, Harmony,
sze } four
taou }
keuen advising
tsze discourses
k'heu go
hwa to induce
t'ha. him.

— You say what is reasonable;—do you wait at the head of Cross-street till I bring them.

Shwō 說 } Said
t'ih }
yew have
le; reason;
ne you

tsae 在 be at
shih 在 }
tsze 字 } cross
keae 街 street
t'how 頭 head
täng 等 }
chö, 着 } wait,
wo 我 I
k'heu 去 go
tsin 尋 }
leaou 了 } seek
t'ha 他 them
lae. 來 come.

— Make haste; make haste.

Kwae 快 Haste
k'heu, 去 go,
kwae 快去 haste
k'heu. 去 go.

— Sister, sister! the more I call
you, the faster you go.

Saou, 嫂 Sister,
saou, 乚 * sister,
wo 我 I
yuë 越 more

keaou 叫 call
ne, 你 you,
ne 你 you
yuë 越 more
tsow 走 walk
haou 好 good
kwae. 快 fast.

— Calling at such a distance, how
can she hear. Why do you come
calling so?

Ne 你 You
yuen 遠 distant
yuen 遠 }
tëih 的 } distant
keaou 叫 call
t'ha, 他 her,
t'ha 他 she
na 那 }
le 裡 } how
ting 聽 }
këen, 見 } hear,
ne 你 you
wei 爲 }
ho 何 } wherefore

* The above mark is retained to shew the manner in which the Chinese notice the repetition of a Character. In most of their Novels, and Works of that nature, when a Character is to be repeated, the above is generally inserted, and read as the preceding Character.

Servant. Who is there?

Shě }
mo } What
jin ? } 什麼人 man?

B. Mr. Porter, we are poor People
belonging to the Asylum; we have
come on purpose to beg an alms
from the Squire.

Ta } Great
shäh, } uncle,
wo }
mun } we
she } are
Yang- } Nourish
tse- } relieve
yuen } } Asylum
tēih } hall
pin }
keung, } } poor,
tīh } purposely
lae } come
kew } to crave
Yuen } } Squire's
wae }
chow }
tse, } } alms,

chow } 週
tse. } 濟 } alms.

S. Master, I have a request to make.

Yuen } 員
wae } 外 } Squire
yew } have a
ts'hing. } 請 } request.

M. What have you to say?

Tsäng } 怎
mo } 麼 } What
shwǒ ? } 說 } say?

S. Withoutside, there are four poor
People. Amongst them, there is an
old man carrying on his back a
young woman, they have come on
purpose to beg of you, Sir, an alms.

Wae } 外 } Withoutside
mēen }
yew } have
koo } destitute
pin } poor
sze } four
ming } names
nuy } amongst
yew } have
yīh } 一 }
ko } 個 } an

leaou } old man
 urh }
 pei }
 chō } carrying on his back
 yīh }
 ko } a
 nēen } young
 shaou }
 foo } woman,
 jin, }
 tīh } purpose
 lae } come
 kew } beg
 Yuen } Squire's
 wae }
 chow }
 tse } alms.
 tēih. }

M. Tell them to come in.

Chō } Order
 t'ha } them
 mun }
 tsin } to come in.
 lae. }

S. [To the beggars.] Come here.

The Squire orders you to come in.

Ah. 吓 Yes.

Yuen } Squire
 wae }
 chō } orders
 ne } you
 tsin }
 k'heu. } in go.

B. All reply, Yes.

Ah. 吓 Yes.

B. [They enter.] Let the Squire be exalted. We prostrate ourselves before him.

Yuen } Squire
 wae }
 tsae } be
 shang, } exalted,
 koo } destitute
 pin } poor [to the ground
 kow } kneel with foreheads
 kēen. } to see.

M. Rise up.

K'he } Up
 lae. } come.

B. Pardon our rudeness.

Shoo } Excuse
 pūh } not
 kēen } seeing

le 禮了 } politeness.
leaou.

M. Why does an old man carry on
his back a young woman?

Wei 爲何 } Why
ho

yih 一個 } an
ko

laou 老兒 } old man
urh

to 跔着 } carrying on his back
chö

yih 一個 } a
ko

shaou 少年 } young
nëen

foo 婦人 } woman,
jin.

B. It is husband and wife.

She 是 It is
fōo 夫婦 husband and
fóo. wife.

— The husband with grey hairs was
born dumb; the wife, who is pretty,
has been a leper from a child.

Ch'hang 丈夫 } The husband
foo

pīh 白 white

show 首 head

säng 生 born

lae 來 come

ya, 啞 dumb, the

tse 妻子 } wife

tsze

hung 紅 red

yen 顏 colour

tsze 自 from

yew 幼 youth a

fung. 瘋 leper.

M. What do they do for a livelihood?

Ho 何以 } How
e

wei 爲 make

hwö? 活 live?

B. We have no provision made for
food or raiment, we get over the
morning and evening by singing of
songs.

K'how 口 Mouth

shīh, 食 eat,

shin 身 body

chuen, 穿 put on,

mūh 沒 no

pae 擺 } provision,
 poo, 佈 }
 koo 歌 odes
 ch'hang 唱 songs
 tsze 詞 speeches
 keö 曲 ballads
 too 度 pass
 chaou 朝 morning
 hwan. 昏 evening.

M. What Songs do you sing?

Ch'hang 唱 Sing
 shě 什 } what
 mo 麼 }
 ko 歌 odes
 tsze? 詞 speeches?

B. We sing the songs Chung, Heaou,
 E, and Ho.

Ch'hang 唱 Sing
 Chung, 忠 Fidelity,
 Heaou, 孝 Filial Piety,
 E, 義 Friendly Affection,
 Ho 和 Harmony
 ko 歌 } odes.
 tsze. 詞 }

M. What is Chung?

Ho 何 What
 wei 爲 is

Chung? 忠 Chung?

B. It is the fidelity of an officer of
 State.

Wei 爲 It is a
 chin 臣 Minister
 tsin 盡 entirely
 Chung. 忠 faithful.

M. What is Heaou?

Ho 何 What
 wei 爲 is
 Heaou? 孝 Heaou?

B. It is a child fulfilling its duty to
 its parents.

Wei 爲 It is a
 tsze 子 Son
 tsin 盡 entirely
 heaou. 孝 dutiful.

M. What is E?

Ho 何 What
 wei 爲 is
 E? 義 E?

B. Brothers must agree,

Heung 兄 Brothers
 te 弟 }
 seu 須 must
 e. 義 agree.

M. What is Ho?

Ho 何 What
wei 爲 is
ho? 和 Ho?

B. Husband and wife should live in harmony.

Fōo 夫 Husband
fōo 婦 wife
tang 當 must
ho. 和 harmonize.

M. That will pass. You may sing,—
if you sing well, I will give you a
little more.

Yay 也 Also
pa, 罷 well,
ne 你 } you
mun 們 }
ts'heay 且 then
ch'hang 唱 sing
lae. 來 come.
Jō 若 If
she 是 be
ch'hang 唱 } sung
tīb 得 }
haou, 好 well,
to 多 much
to 多 much

chow 週 } supply
tse 濟 }
ne 你 } you.
mun. 們 }

B. All reply, Very well.

Ah. 吓 Well.

B. Old man, the Squire orders us to
sing the songs Chung, Heaou, E, and
Ho, four hortatory songs. Though
you are deaf and dumb, I will stand
by your ear and sing loud, and do
you move your head and feet to
the timbrel.

Laou 老 }
t'how 頭 } Old fellow
urh 兒 }
Yuen 員 } the Squire
wae 外 }
fun 吩 } orders
foo 咐 }
hea 下 down
lae, 來 come,
keaou 叫 call
wo 我 } us
mun 們 }
ch'hang 唱 sing

Chung, 忠 Chung,
 Heaou, 孝 Heaou,
 E, 義 E,
 Ho, 和 Ho,
 sze } four
 taou }
 keuen hortatory
 tsze; discourses;
 ne you
 süy though
 urh } deaf,
 lung, }
 shing } dumb,
 ya, }
 wo I
 tsae at
 ne } your
 tēih }
 urh ear
 pang side
 kaou loud
 ch'hang, sing,
 ne you
 k'ho may
 tseang take
 t'how head
 keō feet

gan 接 play the
 pan, 板 boards,
 tsew 就是 }
 she } just so.
 leaou. }

M. Very well sang. Take five measures
 of white rice, and five tales of silver;
 give it to them, and let them go.

Ch'hang 唱 } Sung
 tih 得 }
 haou. 好 well.
 Tseang 將 Take
 pih 白 white
 me 米 rice
 woo 五 five
 tow, 斗 tow,
 yin 銀 } money
 tsze 子 }
 woo 五 five
 leang, 兩 tales,
 yu 與 give
 t'ha 他 } them
 mun }
 k'heu 去 go
 pa. 罷 enough.
 S. Very well.
 Ah. 吓 Yes.

S. This is the Squire's gift to you.
He gives you five measures of fine
rice, and five tales in money.

Chay	這	This
she	是	is the
Yuen	員	} Squire
wae	外	
yu	與	give
ne	你	} you,
mun	們	
tēih,	的	
pīh	白		white
me	米	rice
woo	五	five
tow,	斗	tow,
yin	銀	} money
tsze	子	
woo	五	five
leang,	兩	tales,
yu	與	give
ne	你	} you,
mun.	們	

B. Many thanks to the Squire. Old
Comrade, it is going to rain.

To	多	Many
seay	謝	thanks

Yuen-	員	} Squire,
wae.	外	
Laou	老	Old
ho	夥	} companion
ke,	計	
t'hēen	天	heaven
yaou	要	wants to
hea	下	} rain.
yu	雨	
leaou.	了	

— Many thanks to the Squire. Ah-
ya! old man it is going to rain.
Let us walk faster a little.

To	多	Many
seay	謝	thanks
Yuen	員	} Squire,
wae.	外	
Ah-	阿	} Ah-ya!
ya!	呀	
laou	老	} old fellow,
t'how	頭	
urh,	兒	
t'hēen	天	heaven
yaou	要	wants
hea	下	down
yu	雨	rain,
leaou,	了	

kwae 快 faster
seay 些 a little
tsow 走 go
pa. 罷 well.

B. Let us walk faster a little.

Wo 我 We
tsow 走 walk
kwae 快 faster
seay 些 a little
pa. 罷 well.

DIALOGUE XXVII.

TALE OF A COVETOUS MANDARIN ILLUSTRATED.

A husbandman planted vegetables
which died.

Yew 有 There was
nung- 農 } a husbandman (who)
foo 夫 }
chung 種 planted
kay 茄 (the vegetable) kay
püh 不 not
hwä. 活 live.

He consulted with an old Gardener.

Kew 求 Begged
ke 計 a plan

yu 于 from
laou 老 an old
Poo. 圃 Gardener.

The Gardener said, this is an easy affair

Poo 圃 The Gardener
yuě, 曰 said,
tsze 此 this (is)
püh 不 not
nan. 難 difficult.

With every vegetable put down a piece
of money, they will then live.

Mei 每 Each

kay	茄	kay
shoo	樹	plant
hea	下	below
mae	埋	place
tsëen	錢	cash
yih	一	} one number
wän	文	
tsëë	卽	then they (will)
hwä.	活	live.

He was asked the reason, he replied,
(it is now the case, that) those who
have money live; but those who
have none are put to death.

Wan	問	Asked
k'he	其	the
koo,	故	reason,
tä	答	answer
yew	有	have
tsëen	錢	money
chay	者	those who
säng,	生	live,
woo	無	not have
tsëen	錢	money
chay	者	those who
sze.	死	die.

DIALOGUE XXVIII.

MANDARIN RECEIVING BRIBE.

A Mandarin extremely covetous, called before him one day, two Clients to examine them.

Yih	一	A
Kwän	官	Mandarin
tsü y	最	extremely
tan	貪	avaricious
yih	一	one
jih	日	day
keu	拘	brought
leang	兩	two
tsaou	造	Clients
tü y	對	opposite to
keü.	鞠	examine.

The Prosecutor bribed the Mandarin with fifty pieces of money.

Yuen-	原告	} The Prosecutor
keaou		

kwei	餽	bribed
e	以	by
woo	五十	fifty (pieces of)
shih	金	gold.

The Defendant hearing this, doubled the bribe.

Pei	被告	} The Defendant
kaou		
wän	聞	hearing
che	之	it
kea	加	added
pei	倍	a double
hwü y	賄	bribe [side,
tö.	托	to engage him on his

Till the moment that the trial came on, he made no inquiry.

Këih	及	At
------	---	----

shin 番 trial
 she 時 time
 pūh 不 not
 wān 問 ask the
 tsing 情 } circumstances.
 yew. 由 }

He made a signal, (drew out slips of wood, and threw them down) to beat the Prosecutor.

Chow 抽 Drew out the
 tsēen 籤 Tsēen
 king 竟 that (they)
 ta 打 beat
 yuen 原告 } the Plaintiff.
 kaou. 告 }

The Prosecutor held out his hand, and made a sign, saying, I have reason on my side.

Yuen 原告 } The Plaintiff
 kaou 告 }
 tseang 將 took
 show 手 hand
 tsō 作 made
 woo 五 five
 shoo 數 number
 she 勢 form
 yuē, 曰 saying,

seaou 小 } I
 tēih 的 }
 she 是 am (he who)
 yew 有 has
 le 理 } reason.
 tēih. 的 }

The Mandarin, also putting down his hand, said, You slave, you say you have reason!

Kwān 官 The Mandarin
 yih 亦 also
 e 以 with
 show 手 hand [the table
 fūh 覆 put with the palm on
 yuē, 曰 said,
 noo 奴 } you slave
 tsae 才 }
 ne 你 you
 keang 講 say
 yew 有 have
 le! 理 reason!

Then raising his hand, and turning the palm upwards, he said, He has more reason than you.

Yew 又 Further
 e 以 with
 show 手 hand

yīh 一 a
 yang 仰 palm turned up
 yuě, 曰 said,
 t'ha 他 he
 pe 比 compared with

ne 你 you
 kǎng 更 more
 yew 有 has
 le 理 reason.
 loh. 哩.

DIALOGUE XXIX.

THE MANDARIN AND GOLDSMITH.

A Mandarin issued an advertisement
 for two pieces of virgin gold.

Yīh 一 A
 kwǎn 官 Mandarin
 ch'hūh 出 issued
 choo 硃 }
 peaou 票 } an advertisement
 tseu 取 to obtain
 ch'ih 赤 carnation
 kin 金 gold
 urh 二 two
 ting. 錠 pieces.

A shopman brought it, and was pre-

sent in the hall to receive the price
 of it.

Poo 舖 }
 hoo 戶 } Shopman
 sung 送 }
 kēē 訖 } having presented it
 tang 當
 tang 堂 was in the
 ling 領 hall to
 kea. 價 receive the
 price.

The Mandarin asked how much was
 the price.

Kwǎn 官 Mandarin

wān 問 asked
 kea 價 price
 chih 值 value
 ke 幾 }
 ho? 何 } how much?

The Shopman said, the fair price is so much; but as you, Sir, want it, I will only take half the price.

Poo 舖 }
 kea 家 } Shopman
 yüe, 曰 said,
 ping 平 level
 kea 價 price
 keae 該 ought to be
 jō 若 }
 kan, 干 } so much,
 kin 今 }
 joo 如 } now
 he 係 it is
 Laou 老 }
 yay 爺 } You, Sir,
 tseu 取 obtain it to
 yung, 用 use,
 chih 只 only
 ling 領 receive
 pan 半 half the
 kea 價 price

k'ho 可 }
 yay. 也 } will do.

The Mandarin, looking at those on his left and right, said, As it is thus, give him a piece back again in payment.

Kwān 官 Mandarin
 koo 顧 looking
 tso 左 left
 yew 右 right
 yüe, 曰 said,
 chay 這 }
 tǎng 等 } as it is thus,
 fǎ 發 throw back
 yih 一 one
 ting 錠 piece and
 hwan 還 pay
 t'ha. 他 him.

They gave him the gold.

Fǎ 發 Gave back
 kin. 金 the gold.

After this, the Shopman yet waited to receive the price.

How 後 afterwards the
 Poo- 舖 }
 hoo 戶 } Shopman
 ying 仍 still

how 候 waited to
ling 領 receive the
kea. 價 price.

The Mandarin said, I have already
given you the price.

Kwän 官 Mandarin
yuě, 曰 said,
kea 價 price
e 已 already
fä 發 } have given over to
kwo 過 } you.
leaou. 了 }

The Shopman said, It has not yet been
given.

Poo 舖 } Shopman
kea 家 }
yuě, 曰 said,
ping 並 still
we 未 not
tsäng 曾 yet
fä. 發 issued.

The Mandarin in a passion said, You
villain,—you said you would take
only half the price, and hence I
gave you a piece back again, and
thereby paid you half the price. I

have not injured you, what do you
bother about.—Make haste and turn
him out.

Kwän 官 Mandarin
noo 怒 in anger
yuě, 曰 said,
teaou 刁 you rascally
noo 奴 } slave;
tsae; 才 }
ne 你 you
shwö 說 said
chih 只 only
ling 領 receive
pan 半 half
kea, 價 price,
koo 故 therefore
fä 發 threw back
yih 一 a
ting 錠 piece to
hwan 還 pay
ne, 你 you,
te 抵 } it answers
leaou 了 }
yih 一 one
pan 半 half
kea 價 } the price.
tsëen. 錢 }

Pun	本	} I		hoo	胡	} bother.
hëen	縣			chen.	纏	
püh	不		not	Kwae	快	Haste
tsäng	會		yet	kwae	快	haste
kwei	虧		injured	nëen	攆	drive (him)
ne.	你		you.	ch'hüh	出	out
Joo	如	} Why		k'heu.	去	go.
ho	何					

DIALOGUE XXX.

A DOCTOR TAKING LEAVE OF HIS NEIGHBOURS.

A Surgeon who was going to remove, said to his neighbours, I have hitherto given you much trouble, and now on parting, have nothing to give in token of respect. I will present to each of you a patch of medicine.

Yih 一 A
E 醫 Doctor
tsëen 遷 moving

keu 居 dwelling
wei 謂 addressed
sze 四 four *
lin 鄰 neighbours
yuě, 曰 saying,
hëang 向 } hitherto
lae 來 }
ta 打 } given you much
keaou, 攪 } trouble,

* Four, denotes four sides, it often occurs all around.

woo 無 no-
wüh 物 thing
k'ho 可 can
tso 做 make
pěih 別 seperating
king, 敬 respect,
mei 每 each
wei 位 person
fung 奉 present
yö 藥 medicine
yih 一 }
tëih. 帖 } one paper.

The neighbours excused themselves by saying, that they had no complaint.

Lin 鄰 }
shay 舍 } The neighbours
tsze 辭 declined
e 以 by
woo 無 not

ping. 病 sick.
The Doctor said, only take my physic,
and I will warrant you will soon be
ill enough.
E 醫 The Doctor
yuě, 曰 said,
tan 但 but
kěih 吃 }
leaou 了 } take (eat)
wo 我 }
tëih 的 } my
yö, 藥 physic,
tsze 自 }
jen 然 } indeed
hwüy 會 happen
säng 生 produce
k'he 起 up
ping 病 disease
lae. 來 come.

DIALOGUE XXXI.

POOR WOMAN INVITING A PERSON TO DINNER.

This is already the library door.—

Open the door, open the door.

Tsze 此 } This
 k'een 間 }
 e 已 } already
 she 是 } is
 shoo 書 } book
 fang 房 } room
 mun 門 } door
 show 首 } head.
 leaou. 了 }
 k'hae 開 } Open
 mun, 門 } door,
 k'hae 開 } open
 mun. 門 } door.

Who is there?

She 是 } Is
 na 那 } which
 ko 個 }

lae 來了 } comes?
 leaou ? }

Open the door.

K'hae 開 } Open
 mun. 門 } door.

Mr. Ch'hang.

Ch'hang 張 } Ch'hang
 S'een 先 }
 s'ang. 生 } Mr.

Oh! it is Hung-neang-tseay, walk in
 and sit down.

Ah, 吓 } Oh,
 yuen 原 } proves
 lae 來 }
 she 是 } to be
 Hung- 紅 }
 neang- 娘 } Hung-neang-tseay,
 tseay, 姐 }
 ts'hang 請 } pray

taou 到 go to
le 裡
mëen 面 } inside
tso. 坐 sit.
Master, my respects.

Sëen 先生 } Master,
säng, 請 pray.
ts'hing.

Hung-neang-tseay, my respects.

Hung- 紅 }
neang- 娘 } Hung-neang-tseay,
tseay, 姐 }
ts'hing. 請 pray.

Master, ten thousand blessings.

Sëen 先生 } Master
säng 萬 ten thousand
wan 福 happiness.
fuh.

Hung-neang-tseay, on what business
have you come here?

Hung- 紅 }
neang- 娘 } Hung-neang-tseay,
tseay, 姐 }
taou 到 to
tsze 此 this
ho 何 what
kan? 幹 business?

I have received my husband's order
to come and invite you to dinner.

Fung 奉 Received
laou 老 old
foo 夫人 } husband
jin 之 's
che 命 order,
ming, 着 sending
chö 我 me to
wo 來 come to
lae 請 invite
ts'hing 先生 } Master.
Sëen 先生 }
säng 赴 to go
foo 席 table.
sëih.

Oh, to invite me to dinner.—As it is
so, I will go.

Ah, 吓 Oh,
ts'hing 請 invite
wo 我 me
foo 赴 to go to
sëih, 席 table,
joo 如此 } thus
tsze 去 }
tsew then
k'heu. go.

Pray sit down.

Ts'hing 請 Pray

tso. 坐 sit.

I will sit down.

Yew 有 Have

tso. 坐 sit.

Pray Hung-neang-tseay, on what account is this entertainment made?

Ts'hing 請問 Beg to

wän 問 ask

Hung-neang-tseay, } Hung-neang-tseay,

tseay, } this

tsze 此酒 wine

tsew 爲何 } why

wei 而 and

ho 設 appointed?

shě? 設

As an acknowledgement.

Yin 因 Because

seay 謝承 } giving thanks.

ching.

What have you for dinner?

Pae 擺 Arranged

shě 什麼 } what

mo

yen

sěih?

筵席

feast?

We have killed a sheep, have tea and rice.

Shă 殺 Killed

yang, 羊 sheep,

ch'ha 茶 tea

fan. 飯 rice.

What other Guests have you?

Hwan 還 Besides

ts'hing 請 invite

ho 何 what

k'ih? 客 guest?

No relations nor neighbours.

P'uh 不 Not

hwü 會 meet

tsin 親 relations

lin. 鄰 neighbours.

What have you invited me by myself?

Nan 難道 Hard to

taou, 道 say,

keaou 叫 call

wo 我 me

tō 獨 alone

chō 酌 to pour out

mo? 麼 ?

I find I am called to make up a match,

I am extremely glad.

Yuen } Original first
lae }

ts'hing } invite

wo } me

k'heu } to go to

tso } make

tsin, } relations,

wo } I

haou } will

kwae } prompt

hwä } alive.

yay.

原來請我去做親我好快活也

Master, Why are you looking on the
ground, and going backwards and
forwards?

Sëen } Master
säng }

wei } why

ho }

k'han } look

leaou }

先生爲何看了

te } ground

hea, } below,

chih } trying to

kwän }

tsow } walk

lae } come

tsow } walk

k'heu, } go.

地下只管走來走去

Where I am, there is no looking glass

I am only borrowing the light of
the sun to reflect my shadow.

Kih } Guest

pëen } side

fä } wants a

king, } glass,

leaou } merely

tseay } borrowing

t'hëen } heaven's

kwang } light

e } to

chaou } reflect

wo } my

ying. } shadow.

客邊乏鏡聊借天光以照我影

S E N T E N C E S.

IT is better to educate a Son than
accumulate riches for him.

Kwang	廣	Extensively
tsëih	積	accumulate
püh	不	not
joo	如	so good as to
keaou	教	teach
tsze.	子。	a son.

—
To examine one's errors, is better
than to (flee from, or) avoid being
injured.

Pëih	避	Elude
ho	禍	misery
püh	不	not
joo	如	so good as to
sing	省	examine
fei.	非。	errors.

What is easily obtained is easily lost :
what is obtained with difficulty, is
with difficulty parted with.

Tih	得	Obtain
che	之	it
e,	易	easy,
shih	失	lose
che	之	it
e;	易	easy ;
tih	得	obtain
che	之	it
nan,	難	difficult,
shih	失	lose
che	之	it
nan.	難。	difficult.

—
A fool dreads his wife : a good wife
respects her husband.

Che	痴	Foolish
jin	人	man
wei	畏	dreads
foo :	婦	wife :
hëen	賢	virtuous
neu	女	woman
king	敬	respects
foo.	夫	husband.

—

He who is ungrateful, is not a man.

Yew	有	Have
găn	恩	favor
püh	不	not
paou,	報	recompensed,
fei	非	not
wei	爲	is
jin	人	man.
yay.	也	

—

When a word is uttered, four horses cannot overtake it.

Yih	一	One
yen	言	word
ke	既	when
ch'hüh,	出	uttered,
sze	四	four
ma	馬	horses

nan	難	cannot
chuy.	追	overtake it.

—

(Confucius said,) The Mechanic that would perfect his work, must first sharpen his tools.

Kung	工	Workman
yö	欲	wishing
shen	善	to do well
k'he	其	his
sze,	事	business,
pëih	必	must
seen	先	first
le	利	sharpen
k'he	其	his
ke.	器	tools.

—

Confucius said, The expectations of life depend on diligence; the hopes of the year depend on the Spring; the hopes of a day on the morning.

Tsze	子	Confucius
yuě,	曰	said,
yih	一	a
säng	生	life
che	之	's
ke	計	plans

tsae	在	rest
yu	於	on
kin;	勤	diligence;
yih	一	a
nëen	年	year
che	之	's
ke	計	scheme
tsae	在	rest
yu	於	on
Chun;	春	Spring;
yih	一	a
jih	日	day
che	之	's
ke	計	work
tsae	在	rests
yu	於	on
yin.	寅	morning, (from 3 to 5)

If youth be without learning, old age will know nothing; he that does not plough in Spring, can hope for nothing in Autumn; he that does not rise early will do little all day.

Yew	幼	Young
urh	而	and
püh	不	not
heö,	學	learn,

laou	老	old
woo	無	not
so	所	any thing
che;	知	know;
Chun	春	Spring
jö	若	if
püh	不	not
käng,	耕	plough,
Tsew	秋	Autumn
woo	無	not
so	所	any thing to
wäng;	望	hope;
yin	寅	early
jö	若	if
püh	不	not
k'he,	起	rise,
jih	日	day
woo	無	not
so	所	any thing
pan.	辦	accomplish,

To bring up a child without education is the crime of a father: to educate without due severity is thought the sloth of a master.

Yang	養	Feed a
tsze	子	child

pūh	不	not
keaou,	教	teach,
foo	父	father
che	之	's
kwo :	過	error :
heun	訓	} teach
taou	遵	
pūh	不	not
yen,	嚴	duly severe,
sze	師	master
che	之	's
to.	惰	sloth.

Every thing is from heaven, do not
seek to obtain by violence.

Wan	萬	Ter thousand
sze	事	affairs
yew	由	from
t'hēen,	天	heaven,
mō	莫	not
keang	強	violently
kew.	求	to be sought.

With peace in a family, poverty is
good :—without justice, what is the
use of riches !

Kea	家	Family at
-----	---	-----------

ho	和	peace
pin	貧	poverty
yay	也	is
haou :	好	good :
pūh	不	not
e	義	just
foo	富	riches
ho	何	} what ?
joo ?	如	

He who wishes to know the future,
must examine the past.

Yō	欲	Desire to
che	知	know
we	未	not
lae,	來	come,
sēen	先	first
chā	察	examine
e	已	already
wang.	往	past.

Propriety bounds the good man :
laws the mean one.

Le	禮	Propriety
fang	防	guards or bounds
keun	君	} the good man :
tsze :	子	

leü	律	laws
fang	防	bound
seaou	小	} the worthless man.
jin.	人	

Confucius said, Do not be in too much haste,—do not regard a trifling advantage. If you be in too much haste you cannot understand,—if you regard a trifling advantage you will effect nothing great.

Tsze	子	Confucius
yuě,	曰	said,
woo	無	not
yö	欲	desire
sö,	速	haste,
woo	無	not
këen	見	look at
seaou	小	little
le.	利	gain.
Yö	欲	Desire
sö	速	haste
tsih	則	then
püh	不	not
tä,	達	understand,
këen	見	look at
seaou	小	little

le,	利	gain,
tsih	則	then
ta	大	great
sze	事	affairs
püh	不	not
ching.	成	effect.

Specious words destroy Virtue: not to bear with little things, will ruin great affairs.

Keaou	巧	Artful
yen	言	words
lwan	亂	throw into confusion
tih:	德	virtue:
seaou	小	little
püh	不	not
jin,	忍	bear,
tsih	則	then
lwan	亂	confuse
ta	大	great
mow.	謀	affairs.

Men's passions are like water,—when water is spilled it cannot be taken up again: when the passions are let loose, they cannot be restrained.

Jin	人	Man's
-----	---	-------

sing	性	passions
joo	如	as
shwüy,	水	water,
shwüy	水	water
yih	一	once
king,	傾	thrown out,
tsih	則	then
püh	不	not
k'ho	可	can be
fuh:	復	restored.
sing	性	passions
yih	一	once
tsung,	縱	let loose,
tsih	則	then
püh	不	not
k'ho	可	can
fan.	反	turned back.

He who can bend himself, will be able to deal with every body: he who delights to conquer will meet with an enemy.

Keuě	屈	Bend
ke	己	himself
chay	者	who does
năng	能	able
choo	處	manage

chung:	眾	all:
haou	好	love to
shing	勝	overcome
chay	者	who does
pěih	必	must
yu	遇	meet
těě.	敵	an enemy.

Laou-tsze said, A superior man does not wrangle: an inferior Person delights in it.

Laou-	老子	} Laou-tsze
tsze		
yuě,	曰	said,
shang	上	Superior
sze	士	scholar
woo	無	not
tsăng:	爭	wrangle:
hea	下	inferior
sze	士	scholar
haou	好	likes to
tsăng.	爭	wrangle.

It is said in the Le-ke, A stone not cut, forms no gem: the man who does not learn, is ignorant of good principles.

Le- }
 ke } Le-king
 yun, }
 yüh }
 püh }
 chüh, }
 püh }
 ching }
 ke: }
 jin }
 püh }
 heö, }
 püh }
 che }
 taou, }
 禮記云玉不琢不成器人不知學不知道
 says, }
 gem }
 not }
 cut, }
 not }
 form }
 utensil; }
 man }
 not }
 learn, }
 not }
 know }
 reason. }

Han-wän-kung said, A man without
 knowledge, differs from a brute only
 in being clothed.

Han- }
 wän- }
 kung }
 yuě, }
 jin }
 püh }
 t'hung }
 koo }
 韓文公曰人不知道
 Han-wän-kung }
 said, }
 a man }
 not }
 know the }
 past the }

kin, }
 ma }
 new }
 urh }
 kin }
 keu. }
 今馬牛而襟裾
 present, (is a) }
 horse or }
 cow }
 and }
 breeched. }

Wän-kung said, He who wishes to mea-
 sure (judge) another man, should
 first measure himself. Language
 that hurts another man, will hurt
 one's self. He that takes blood
 into his mouth to spurt at another
 Person, first defiles his own mouth.

Wän- }
 kung }
 yuě, }
 yö }
 leang }
 t'ha }
 jin, }
 sēen }
 seu }
 tsze }
 leang. }
 Shang }
 jin }
 文公曰欲量他人先須自量傷人
 Wän-kung }
 said, }
 desire }
 to measure }
 other }
 man, }
 first }
 must }
 himself }
 measure. }
 Hurt }
 men }

che	之	the
yu,	語	words,
hwan	還	revert
she	是	will
tsze	自	self
shang.	傷	hurt.
Han	含	To hold in the mouth
heuě	血	blood to
pun	噴	spurt at
jin,	人	men,
sēen	先	first
woo	污	dirtyes
tsze	自	own
k'how.	口	mouth.

Cease to regret that the ground before you is narrow: retire or recede a step, and you will find it broad enough.

Hew	休	Cease
hăn	恨	to be indignant
yen	眼	eye
ts'hēen	前	before
tēen	前	} ground
te	地	
tsě:	窄	narrow:
sūy	退	retire

how	後	back
yih	一	a
poo	步	step
tsze	自	} indeed
jen	然	
kwän.	寬	broad.

With the heart at rest, a shed-cot is good: with the mind composed, the roots of vegetables are fragrant,

Sin	心	Heart
gan	安	at ease
maou	茅	} mat-shed
ō	屋	
wän:	穩	is safe:
sing	性	mind
ting	定	settled,
tsae	菜	vegetables
kan	根	roots
heang.	香	fragrant.

Long or short life are unquestionably decreed: poverty or sickness, both have their times.

Show	壽	Long life
yaou	夭	short life
mō	莫	not

fei	非	not
ming ;	命	decreed ;
keung	窮	poverty
t'hung	通	success
kō	各	all
yew	有	have
she.	時	time.

Confucius said, Let your thoughts be pure.

Tsze	子	} Confucius said,	
yuě,			
size			thought
woo			not
seay.			licentious.*

Choo-foo-tsze said, Keep your mouth like a bottle; guard your thoughts like a city. Stories of right and wrong arise from too frequently opening the mouth; uneasiness and anger are all from being too forward.

Choo-	朱	} Choo-tsze
tsze		
yuě,		

show	守	keep
k'how	口	mouth
joo	如	as
ping,	瓶	bottle,
fang	防	guard
e	意	thought
joo	如	as
ching.	城	city.
She	是	Right
fei	非	wrong
ch'ih	只	only
wei	爲	because
to	多	often
k'hae	開	open
k'how,	口	mouth,
fan	煩	trouble
naou	惱	anger
keae	皆	all
yin	因	because
keang	強	force
ch'hüh	出	out
t'how.	頭	head.

Cover men's bad actions, and proclaim their good ones.

* This is quite a standard quotation. It was applied by Confucius to the Odes which he collected; some of which are of a rather dubious character; and hence the Philosopher's caution.

Yen 掩 Shade
 gō 惡 evil
 yang 揚 promulge
 shen. 善 good.

—
 He who deceives others, deceives his
 own heart

Ke 欺 Deceive
 jin 人 men
 pēih 必 must
 tsze 自 } himself
 ke 己 }
 ke 欺 deceive
 sin. 心 heart.

—
 Men may be deceived, Heaven cannot
 be deceived : things may be hid from
 men, they cannot be hid from Hea-
 ven.

Jin 人 Man
 k'ho 可 may
 ke, 欺 be deceived,
 T'hēen 天 Heaven
 pūh 不 not
 k'ho 可 can

ke: 欺 be deceived;
 jin 人 man
 k'ho 可 may
 mwan, 瞞 be kept ignorant of,
 T'hēen 天 heaven
 pūh 不 not
 k'ho 可 can
 mwan, 瞞 be kept ignorant of.

—
 When the heart of man conceives a
 thought, Heaven and Earth fully
 know it.

Jin 人 Man's
 sin 心 heart
 sāng 生 produce
 yīh 一 a
 nēen, 念 thought,
 T'hēen 天 Heaven
 te 地 earth *
 sēih 悉 fully
 keae 皆 both
 che. 知 know.

—
 Bring up a child, and you will then
 know the goodness of parents.

* Their introducing Earth together with Heaven, causes a strange confusion of
 ideas.

Yang 養 Bring up
tsze 子 a child
fang 方 then
che 知 know
foo 父 father
moo 母 mother's
gän. 恩 goodness.

Confucius said, Under the five modes of Punishment, there are three thousand crimes; but there is no crime greater than undutifulness to Parents

Tsze 子 Confucius
yuě, 曰 said,
woo 五 five
hing 刑 punishment
che 之 's [ed under) are
shö 屬 related to (i. e. includ-
san 三 three
tsëen : 千 thousand :
urh 而 and
tsüy 罪 crime
mö 莫 not
ta 大 greater
yu 於 than
püh 不 } undutifulness to
heaou. 孝 } parents.

Mäng-tsze said, He who subjects People by force, does not subject the heart: he who subjects People by goodness, delights their hearts,—this is real subjection.

Mäng- 孟 } Mencius
tsze 子 }
yuě, 曰 said,
e 以 by
lěih 力 force
füh 服 to subject
jin 人 } men,
chay, 者 }
fei 非 is not
sin 心 heart
füh 服 } subjected :
yay : 也 }
e 以 by
tīh 德 virtue
füh 服 to subject
jin 人 } men,
chay, 者 }
chung 中 middle
sin 心 heart
yuě, 悅 pleased,
urh 而 and
ching 誠 in truth

fūh }
yay. } subjected.

服也。

Laou-tsze said, Many desires wound
the soul: much wealth involves the
body.

Laou- }
tsze } Leaou-tsze *
yuě, } said,
yō } desires
to } many
shang } wound
shin: } the spirit:
tsae } wealth
to } much
lūy } involves
shin. } the body

老子曰，慾多傷神，財多累身。

Contentment is a continual feast.

Che }
tsūh } To know (one has)
chang } sufficient, is +
lō. } constant
joy.

知足常樂。

Confucius said, He that does good,
Heaven will reward him with hap-
piness: he that does evil, Heaven
will recompense him with misery.

Kung- }
Tsze } Confucius
yüe, } said,
wei } do
shen } good
chay } he who
t'hëen } heaven
paou } recompense
che } him
e } with
fūh: } happiness,
wei } do
pūh } not
shen } good
chay } he who
t'hëen } heaven
paou } recompense
che } him
e } with
ho. } misery.

孔子曰，爲善者天報之以福，爲不善者天報之以禍。

* Laou-tsze, the well-known founder of the Sect called Taou-tsze. He lived in the time of Confucius. He said of himself, or others said for him, that he had a pre-existence.

+ The two first words denote feeling satisfied.

Goodness has a good recompense, evil
an evil recompense: if there be no
recompense, the time is not yet ar-
rived.

Shen	善	Goodness
yew	有	has
shen	善	good
paou,	報	recompense,
gō	惡	wickedness
yew	有	have
gō	惡	bad
paou:	報	recompense:
jō	若	if
hwan	還	still
pūh	不	not
paou,	報	recompensed
she	時	} the time
shin	辰	
we	未	is not
taou.	到	arrived.

When goodness or sin have come to
an issue, they will finally be recom-
pensed: though you fly high or
travel far, it will be difficult to elude
it, (the recompense).

Shen	善	Goodness
------	---	----------

gō	惡	evil
taou	到	brought to
t'how,	頭	a head,
chung	終	at last
yew	有	have
paou:	報	recompense:
kaou	高	high
fei	飛	fly
yuen	遠	remote
tsow,	走	go,
yay	也	yet
nan	難	difficult
taou.	逃	to escape.

Māng-tsze said, He who obeys Hea-
ven will be recompensed; he who
opposes Heaven will be destroyed.

Māng-	孟	} Mencius
tsze	子	
yun,	云	said,
shun	順	obey
t'hēen	天	heaven
chay	者	they who
tsun:	存	preserved:
yīh	逆	oppose
t'hēen	天	heaven
chay	者	they who

wang. 亡. perish.

Confucius said, He who sins against Heaven, has nothing to plead (by which he can obtain forgiveness.)

Tsze 子 Confucius
yuě, 曰 said,
hwö 獲 incur
tsüy 罪 offence
yu 於 towards
t'hëen, 天 Heaven:
woo 無 (there are) not
so 所 those who
taou 禱 plead.
yay. 也

Tsze-hea said, Whether death or life, it is appointed. Riches and honors depend on the will of Heaven.

Tsze- 子 } Tsze-hea
hea 夏 }
yuě, 曰 said,
sze 死 death
säng 生 life
yew 有 have
ming 命 decree.
Foo 富 Riches

kwei 貴 honors
tsae 在天 are with
t'hëen. Heaven.

Choo-ko, the Woo-how, said, To plan is man's, to accomplish, Heaven's: man wishes thus, and thus, but the will of Heaven is not so.

Choo- 諸 } Choo-kö,
kö, 葛 }
Woo- 武 } the Woo-how,
how, 侯 }
yuě, 曰 said,
mow 謀 to plan
sze 事 affairs
tsae 在人 is with
jin, 成 man:
ching 事 to perfect
sze 在 affairs
tsae 天 is with
t'hëen: 天 heaven:
jin 人 man
yuen 願 wishes
joo 如此 } thus,
tsze, 此 }
joo 如此 } thus,
tsze, 此 }

T'hëen 天 Heaven's
 le 理 government
 we 未 } not so,
 jen, 然 }
 we 未 } not so.
 jen. 然 }

Full of diabolical schemes.

Mwan 滿 Full
 too 肚 belly
 pe 皮 skin
 hwae 懷 } cherishing
 chō 着 }
 kwei 鬼 devil's
 tae. 胎 womb.

Better the first in a village, than the
 second at Rome.

Ning 寧 Better
 wei 爲 be a
 ke 雞 fowl's
 k'how, 口 beak,
 wūh 勿 not
 wei 爲 be
 new 爲 a cow
 how. 牛 behind.
 後.

Do you twist and I will tie. *

Ne 你 You
 new 扭 twist
 wo 我 I
 këih. 結 tie.

If it be uneven shave it level, if even
 let it alone.

Pūh 不 Not
 ping 平 level
 tsīh 則 then
 seō, 削 pare it:
 ping 平 level
 tsīh 則 then
 shay 舍 } let it alone.
 che. 之 }

Disobeys the laws of the king, and does
 not dread the remarks of the village.

Pūh 不 Not
 tsun 遵 obey
 wang 王 king's
 fā, 法 laws:
 pūh 不 not
 wei 畏 fear
 heang 鄉 village

* This is a kind of threat, My conduct shall be as yours.

ping. 評 remarks.

A man will die for his friend.

Sze 士 A scholar
wei 爲 for (him)
che 知 know
ke 己 himself (friend)
chay 者 who
sze. 死 dies.

The pitcher goes down to the well
once too often.

Wa 瓦 Earthen
kwan 罐 pitcher
pūh 不 not
le 離 far removed from
sun 傷 } injury (at any time).
shang. 損 }

The eye of God is like the lightning's
flash.

Shin 神 God's
mūh 目 eye
joo 如 as
tēen 電 lightning's
kwang 光 } splendour.
yung. 熒 }

As the shadow follows the substance.

Joo 如 As
ying 影 shadow
sūy 隨 follows
hing. 形 substance.

Persecute the wind and catch at a
shadow.

Poo 捕 Persecute the
fung 風 wind
chō 捉 catch
ying. 影 a shadow.

Is it in this life or the next?

Hwan 還 Whether
she 是 is (it in)
kin 今 this
she, 世 age,
hwan 還 whether
she 是 is (it in)
lae 來 coming
sāng? 生 life?

Adherence to trifles will injure great
affairs.

Keu 拘 }
ne 泥 } To stick to

seaou	小	little
le	禮	ceremony
shang	傷	} will wound
leaou	了	
ta	大	great
e.	義	justice.

If the drum be not beaten, it will not sound; if the bell be not struck, it will not ring.

Koo	鼓	Drum
pūh	不	not
ta	打	struck
pūh	不	not
hēang	响	sound :
chung	鐘	bell
pūh	不	not
chwang	撞	knocked
pūh	不	not
ming.	鳴	ring.

This sword is a match for your distaff; i. e. you are well suited.

K'he	其	His, or the
------	---	-------------

ke	機	pointed
fung	鋒	weapon
tsö	作	made
yung,	用	use of,
chin	真	truly
k'ho	可	may
yu	與	with
ne	你	your
chin	針	needle and
keae	芥	thorn
seang	相	mutually
tow.	投	meet.

Though that man be wrong, what he says is right.

K'he	其	That
jin	人	man
sūy	雖	though
fei,	非	wrong,
k'he	其	those
yen	言	words
tsih	則	are
she.	是	right.

WEIGHTS AND MEASURES.

Parts of the Chinese Pound or Catty, called 斤 Kín.

Shih	十	Ten	yih	一	a
hwö	忽	how	tsëen,	錢	tsëen—mace,
wei	爲	make	shih	十	ten
sze,	絲	a sze,	tsëen	錢	tsëen—mace
shih	十	ten.	yih	一	a
sze	絲	sze	leang,	兩	leang—tale.
haou,	毫	a haou,	shih	十	} sixteen
shih	十	ten	lüh	六	
haou	毫	haou	leang	兩	tales
le,	釐	a le—a cash *	yih	一	a
shih	十	ten	kin,	斤	catty,
le	厘	le—cash	yih	一	} a hundred
yih	一	a	pih	百	
fun,	分	fun—candareen,	kin	斤	catty
shih	十	ten	yih	一	a
fun	分	fun—candareens	tan.	担	pecul.

* Money is expressed by the same terms as the Weights; hence in the above, the usual epithets applied to Money are inserted opposite the Chinese Character.

Parts of the 尺 Chih, or Cubit.

Ten 分 Fun, make a 寸 Tsun.

Ten 寸 Tsun, make a 尺 Chih,

Ten 尺 Chih, make a 丈 Ch'hang,

Ten 丈 Ch'hang, make a 引 Yin.

MEASURE OF CONTENTS.

Ten 勺 Chō, make a 合 Hō,

Ten 合 Hō, make a 升 Shing,*

Ten 升 Shing, make a 斗 Tow.

Ten 斗 Tow, make a 斛 Hwō.

LAND MEASURE.

A 步 Poo, or Pace, is five 尺 Chih, or Cubits. One 步 Poo broad, and 440 Poo in length, make a 畝 Mow, or Acre. 360 Poo make a 里 Le, commonly called the Chinese mile.

THE FORM OF AN ACCOUNT. †

初七日
魚十二兩 艮 均 分
鷄旦八只 艮 均 分
賀蘭荳一斤 艮 均 分
牛油四兩 艮 仁 分
共艮三錢〇五

7th.

				M.	C.	C.
To twelve Tales of Fish,	—	—	—	0	7	5
To eight Eggs,	—	—	—	0	4	0
To a catty of Peas,	—	—	—	0	7	0
To four tales of Butter,	—	—	—	1	2	0
				Total,	3	0 5

* About a pint. † In keeping Accounts they use numerous contractions. Below the Article they every time repeat the word Money, as if they would say, 'Amounting to,' &c. The Character is 銀 Yin, 'Silver, money;' but the right hand part of the Character only is put down.

OF TIME.

The Chinese divide the Twenty-four hours into twelve parts, beginning their reckoning at midnight. The Twelve Horary Characters are called 地支 Te che, and are as follows :

Tsze	子	11 till 1 o'clock	Woo,	午	11 — 1 Noon
Chow,	丑	1 — 3,	We,	未	1 — 3,
Yin,	寅	3 — 5,	Shin,	申	3 — 5,
Maou,	卯	5 — 7,	Yew,	酉	5 — 7,
Shin,	辰	7 — 9,	Seö,	戌	7 — 9,
Sze.	巳	9 — 11.	Hae.	亥	— 11.

The word 正 Ching is applied to the even numbers, as 正午 Ching-woo, Twelve o'clock in the day. Ching-woo, extends forward to One o'clock. The word 交 Keaou is applied to make it extend backwards, thus 交午 Keaou-woo, is Eleven o'clock. 正未 Ching-we, is Two o'clock; 交未 Keaou-we, One o'clock. The word 刻 K'hîh, they use to denote a Quarter of an hour. Thus 正卯一刻 Ching maou yîh k'hîh, is a Quarter past six in the morning.

With the above Twelve Horary Characters, they use ten others to form the Cycle of Sixty Years. They are called 天干 T'hên kan, and 十干 Shîh kan, or 幹 Kan. They are, 甲.乙.丙.丁.戊.己.庚.辛.壬.癸 Keă, yîh, ping, ting, woo, ke, kang, sin, jin, kwei. (See the Hwa-keă-tsze, on the following page.)

THE MONTH

They divide into Decades. The first they call 上旬 Shang-seun; second 中旬 Chung-seun; and third 下旬 Hea-seun.

Every fifteen days they call 節令 Tsëë-ling. To each of these Twenty-four Tsëë-ling they give a name. 孟 Măng, 仲 Chung, and 季 Ke, are applied to the First, Second, and Third months in each Season of the Year.

子甲花

TABLE OF THE CYCLE OF SIXTY YEARS.

This Table is inserted because this mode of reckoning the year, occurs both in Books and Manuscripts, not unfrequently. The first Year of the present Cycle was 1804—Chinese, Keá-tsze. Two Characters been taken to express the Year.

1804	甲子	1814	甲戌	1824	甲申	1834	甲午	1844	甲辰	1854	甲寅
1805	乙丑	1815	乙亥	1825	乙酉	1835	乙未	1845	乙巳	1855	乙卯
1806	丙寅	1816	丙子	1826	丙戌	1836	丙申	1846	丙午	1856	丙辰
1807	丁卯	1817	丁丑	1827	丁亥	1837	丁酉	1847	丁未	1857	丁巳
1808	戊辰	1818	戊寅	1828	戊子	1838	戊戌	1848	戊申	1858	戊午
1809	己巳	1819	己卯	1829	己丑	1839	己亥	1849	己酉	1859	己未
1810	庚午	1820	庚辰	1830	庚寅	1840	庚子	1850	庚戌	1860	庚申
1811	辛未	1821	辛巳	1831	辛卯	1841	辛亥	1851	辛丑	1861	辛酉
1812	壬申	1822	壬午	1832	壬辰	1842	壬寅	1852	壬子	1862	壬戌
1813	癸酉	1823	癸未	1833	癸巳	1843	癸卯	1853	癸丑	1863	癸亥

They not only denominate the Year by these Characters, but also the Months and the days, In the Callender they are always inserted.

(Carried only to Nine times Nine.)

三	一	Yih	Once
二	一	yih	one
四	如	joo	as
三	一	yih.	one.
二	一	Yih	Once
四	二	urh	two
三	如	joo	as
二	二	urh.	two.
四	二	Urh	Twice
三	二	urh	two
二	如	joo	as
一	四	sze.	four.
三	一	Yih	Once
二	一	yih	one
四	如	joo	as
三	一	yih.	one.
二	一	Yih	Once
四	二	urh	two
三	如	joo	as
二	二	urh.	two.
四	二	Urh	Twice
三	二	urh	two
二	如	joo	as
一	四	sze.	four.
三	一	Yih	Once
二	一	yih	one
四	如	joo	as
三	一	yih.	one.
二	一	Yih	Once
四	二	urh	two
三	如	joo	as
二	二	urh.	two.
四	二	Urh	Twice
三	二	urh	two
二	如	joo	as
一	四	sze.	four.

FORM OF CARDS.

An Invitation Card they call 請酒帖
Ts'hing-tsew-těih.

光
榮
至
極
交

翌日菲酌候

眷教弟馬四明拜訂

'To-morrow I shall prepare a little wine, and wait to be illumined by your presence. Your friend and pupil Ma-sze-ming bows, and appoints the day.'

A VISITING CARD.*

Tseun Těih.

侍教弟馬四明拜

'Your younger brother, who stands to receive instruction, bows.'

* A Visiting Card is sometimes single, and called 單帖 Tan-těih, or consisting of many folds, and called 全帖 Tseun-těih. The Cards which they make use of are red, except on funeral occasions.

Tan Tēih.

Form of an Address on Letters.

馬四明

If contains merely the name
Ma-sze-ming.

Card at the New Year.

新禧賀

馬四明拜

'Ma-sze-ming bows, congratulates and
wishes happiness this New Year.'

馬三德老爺

煩帶此信至省城交

自前山付

開拆

'I will trouble you to take this
Letter to Canton, and deliver it to
Mr. Ma-san-tih, to open.'

Sent from Tsēen-shan.'

On the back where it is pasted, they
write

吉 or 護

封

'A happy or private Letter.'

FORM OF A LETTER.

不親霽宇。每依德頌。回憶。老兄大人興居提福。慰
 我五中。茲者。弟於是月上旬動身下壘。因俗冗忽忽。
 未暇赴晤。面申鄙意。但沿途叨庇。托賴平安。每叨教
 誨。無不神馳。邇想吾兄華堂頤養。欣頌班衣。似
 碌奔馳。蓬萍無定。何以教我。諺云。鷹飛不到。名利所
 牽。此之謂也。今乘鴻便。肅候福祺。謹此不戢。

上

明兄老兄大人

電

弟馬明德頓首拜

七月初二日冲

A FREE TRANSLATION OF THE PRECEDING LETTER.

I AM removed from your countenance, which is pleasing as the unclouded sky. Every day I enthusiastically praise your virtue. Imagination returns to you, venerable brother, eminent man! Rising or at rest may you enjoy felicity. It will be an inward source of comfort to me. I would now mention, that in the first decade of this month, I removed to Macao. I have been much engaged, and had not leisure to address you before, nor repair to you, to make known my poor thoughts. On the whole of the passage, being favored with your assistance, I enjoyed peace. I have always to be thankful for your instructions. My spirit ever flies to your presence. I contemplate my brother in his delightful abode, where are plenty, and peace, and joy.

As for me, I am a poor distressed wandering creature, unsettled as a leaf driven by the wind. Tell me what I shall do. As the Proverb says, 'Fame and advantage drag us further than the eagle flies.' This expresses my case. I embrace a favorable opportunity to compliment you, and wish you happiness. Thus far respectfully, though much be left unsaid.

Above,

Ming, my venerable brother, eminent man, whose glance is as lightning.

Your younger brother Ma-ming-tih, bows to the earth and worships.

Despatched 7th month, 2nd day.

FORM OF A PETITION TO GOVERNMENT.

具稟洋行商人稟爲據情代稟事。竊商等昨據
 咭喇國夷商大班哆咭寄信投稱伊國喊咭
 咭船出口。馳至老萬山外洋面。被風打壞。現駛回
 澳修葺等語。業經商等據情報明在案。茲本日復
 據該大班由澳寄信到省。內稱該喊咭船現
 泊十字門外。果係被風打壞。船中十分滲漏。必須
 將貨物起駁。方能修葺。再四酌議。無奈只得浼懇
 粵門兵頭將船駕駛入粵內灣泊。並將貨物起貯
 司打夷館。然後修船。今已蒙兵頭等應允。夷等未
 敢擅便。理合星飛寄信到省。免商等據情稟懇。
 憲恩俯念出口夷船遭風打壞。恩准進粵。並借澳門
 司打夷館起貯船中貨物。俾得趕緊修葺完固。仍
 將原貨運回本船。刻卽揚帆歸國。遠夷沾感。各

FREE TRANSLATION OF THE PRECEDING PETITION TO
GOVERNMENT.

A DULY prepared Address. The Hong Merchants make this statement in behalf of others. We humbly mention, that yesterday we received a letter from the English Chief Tolamman, saying, that Wei-lam-keen-shun's Ship proceeded outward bound, as far as the islands without side, when she met with a gale of wind that injured her much. She has returned to Macao to refit, &c. We have already stated this as is on record. We have to day again received a letter from the Chief, from Macao, in which it is said, that Wei-lam-keen-shun's vessel is anchored at Cross harbour, without side, that indeed she is much injured by the gale, that she is very leaky, that she must be unloaded before she can be repaired; that they had consulted a third and a fourth time, and they had no alternative but to request the Governor of Macao to allow her to go into the harbour, and to take out the Cargo and put it into the warehouses of the Senate. After this they will be able to repair her. They have to thank the Governor for complying; but they would not presume to do it, because convenient, without giving proper intimation; therefore they hastened to write to Canton, and requested that we would lay it before your Excellency, that you would be graciously pleased to grant to this Vessel, which has been injured in going out, to go into Macao, and that they may land the goods at the warehouses of the Senate; thereby to be enabled to refit her with the greater expedition. They will undoubtedly take on board the same goods, and hasten to set sail to return home. The Remote Foreigners will be grateful to all the

憲等語。商等理合據情代稟。伏候

憲示飭遵。爲此稟赴

大人臺前察奪施行

嘉慶七年五月

日稟

批該夷船旣因遭風滲漏。准其駛進壘門。修葺將貨物
起駁。司打夷館以示體恤。候飭知壘門口就近稽查。是
否實在情形。刻卽稟覆外。並咨明

閣督部堂
巡撫部院
查照該商等仍傳諭該大班嚴行約束。催令趕

緊修竣開行。如有乘機夾帶。一經查出。惟商等是問。毋
忽

Superior Officers, &c. In their stead, we state these things and prostrate beg that your Excellency will declare your pleasure ; for this we wait, that we may act in obedience to it. For this we lay these circumstances before your Excellency, to examine and grant that it may be done.

Kea-king, 7th year, 5th moon, — day.

Reply.—As the said Foreign Vessel has met with a gale, and is leaky, we allow her to go into Macao to refit ; to take out her Cargo and put it into the warehouses of the Senate, and thus manifest compassion. Let them wait till I order the Custom-house, at Macao, to go and examine whether things be really so or not, and immediately give a reply. It will also be stated to the Viceroy and Foo-yuen to be examined. Let the Hong Merchants communicate the Edict to the Chief, and rigorously require that he exercise a strict control, and cause the utmost haste to be made to finish the repairs, and set sail. If an opportunity be seized to take on board other goods, the moment that it is discovered, it will be required of the Merchants only. Do not slight this.

FORM OF A PROCLAMATION.

特調香山縣正堂加三級又加四級。隨帶加三級
 紀錄五次彭。爲曉諭事。照得夷人嘸嘑嘑
 傷陳亞連身死。屍親匿不稟報。業經拘獲屍親陳
 寄燕。及拿獲兇夷之李五等。到案訊明。起出屍身。
 驗明傷痕。扎飭該夷目嘸嘑嘑將嘸嘑嘑嘑嘑交出
 究辦在案。乃該夷等狡詐包匿。不將兇夷送出。查
 夷人住居澳門。仰蒙
 天朝厚恩。食毛踐土。等諸齊民。自應凜遵
 天朝國法。早爲送出。以憑查辦。乃該夷等包匿如故。
 殊屬刁抗。本應通稟
 大憲。將澳門查封。但念該處民夷雜處。一經封壅。則

FREE TRANSLATION OF THE PRECEDING
PROCLAMATION.

PUNG, by special appointment the Hëen of Hëang-shan, raised three degees; again promoted four degrees, and in succession raised three steps, and enrolled five times, proclaims for the information of all, that it is found that the foreigner An-tëë-le-she murdered Chin-a-lëen. The relations of the deceased concealed the affair, and did not give due notice to Government. Chin-ke-yen, the relation of the deceased, has been apprehended and also the foreign murderer Le-woo, &c. They have been brought up and examined, and have discovered the body, the wounds on which have been examined. A letter has been sent to the Head of the Foreigners, Wei-le-to, enjoining him to deliver up to trial the murderer An-tëë-le-she. This is on record. But the said Foreigners artfully and wickedly conceal the murderer, and will not deliver him up. It is found that the Foreigners living in Macao are indebted to the immense bounty of the Celestial Empire for the herbs which they eat, and the ground on which they tread, the same as our own People. Indeed, they ought implicitly to obey the laws of the Celestial Empire, and speedily make a delivery of this Person for trial. But these Foreigners still continue to conceal him. They are extremely wicked and obstinate. I ought to Report the affair to the Superior Officers of the Province, that they may examine and shut up Macao completely. But I consider that at that place, Natives and Foreigners dwell together mixed; if the place be shut up at, then the Natives living there will

在澳民諸多不便。合行出示曉諭。爲此示諭澳門商民及
工匠人等知悉。所有一切與夷人交易貨物及工匠坭水。
匠人等暫行停止。俟夷目將兇夷送出方許買賣交易工
作。如有不遵。一經拿獲。從嚴究辦。決不姑寬。各宜凜遵。毋
違特示。

嘉慶十年七月二十六日示

Kea-king, 10th year, 7th moon, 26th day's Proclamation.

A HAND BILL.

出謝帖人。嘆咭喇國公司喇咧啞船現泊黃埔海面。
 于五月下旬。船內水手夷人六名逃匿不見回船。尋
 覓無踪。想來夷人不能走入內地。恐有躲匿黃埔左
 近。或別船收留。均未可定。如有四方君子知其下落。
 煩到省會隆行。或行後。拂囑晒頭樓報信。即謝花紅
 銀壹百大員。決不食言。此帖是實。

嘉慶十三年閏五月初四日

會隆行帖

標本冊大如

TRANSLATION OF THE PRECEDING BILL.

A Bill of thanks. Captain Robinson of the English Company's ship, now anchored at Whampoa, between the 20th and 30th of the 5th moon, had six Seamen run from his Ship. They have not been seen to return, nor can any trace of them be found. It is remembered that Foreigners cannot enter the interior. It is apprehended that they are secreted on the left side of Whampoa, somewhere near, or on board some other Ship; nothing is certainly known. If any good Person, all around, knows their retreat, he is requested to repair to Hwuy-lung Hong, or to No. 1, of the French Factory, to give information. He will then receive a hundred dollars reward. There will be no retracting. It is a true bill.

Kea-king, 13th year, 5th moon, being intercalary month, 4th day.

Bill issued by Hwuy-lung Hong:

In search of Six Seamen.

FORMS OF CONGRATULATION AT THE NEW YEAR.

TO A SCHOLAR.

I wish you joy. May you this year
rise to the golden button.

Kung	恭	喜	}	Congratulate you,
he				
Laou	老	爺	}	Sir,
yay,				
kin	今	年	}	this
nēen				
kaou	高	登	}	year
tāng				
kin	金	榜	}	high
pang.				
				ascend to the
				golden
				button.

TO A FARMER.

I wish you joy. May every species of
grain this year spring forth abundantly.

Kung	恭	喜	}	Congratulate
he				

ne,	你 今 年 五 穀 豐 登	you,
kin		this
nēen		year
woo		the five
küh		grains
fung		abundant
tāng.		rise.

TO A MERCHANT.

I wish you joy. May your property
this year produce ten thousand
pieces of gold.

Kung	恭	喜	}	Congratulate	
he					
ne,	你	今	年	}	you,
kin					
nēen					
tsae	財	發	}	wealth	
fä					
					produce

wan 萬 ten thousand
kin. 金 gold.

TO AN OLD PERSON.

I wish your joy. May your strength
be this year much increased,

Kung 恭 } Congratulate
he 喜 }
ne, 你 you,
kin 今 this
nëen 年 year
shin 身 body
chwang 壯 stout
lëih 力 strong
këen. 健 firm.

TO A BOY AT SCHOOL.

I wish you joy. May you this
year, make rapid progress in
learning.

Kung 恭 } Congratulate
he 喜 }
ne, 你 you,
kin 今 this
nëen 年 year
tüh 讀 read
shoo 書 book
tsung 聰 } intelligently (and
ming 明 } with)
kwae 乖 }
heö. 覺 } nice discernment.

Dialogues and detached sentences in the Chinese Language with a free
translation in English

Macoo 1816

4 L.as. 273

urn:nbn:de:bvb:12-bsb10522378-8